An Excellent

DISCOURSE

Proving the

Divine Original, and Authority

OF

The Five BOOKS

OF

MOSES.

Written Originally in French by *Monsieur Du Bois de la Cour*, and Approved by six Doctors of the *Sorbon*.

To Which is added a SECOND PART,

OR AN

EXAMINATION

Of a considerable part of

PERE SIMON's

Critical History of the Old Testament, wherein all his Objections, With the Weightiest of *Spinosa's*, against *Moses's* being the Author of the first Five Books of the Bible, are Answered, and some difficult places of Holy Scripture are Explained.

By *W. L.*

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PREFACE,

Opening the true Nature and Reasons of a Saving-Faith.

§. 1. THere is no Man that ever heard the Gospel, and hath such a care of his everlasting State, as beseemeth a reasonable Creature, but must needs perceive of how great weight it is, to be well assured of the truth of those supernatural Revelations delivered to us in the Sacred Scriptures. Much may be known by the well studied Book of Nature: But not enough to quiet the mind of Man, by assured hopes of future Happiness, and the way thereto: And therefore almost all the Heathen and Infidel World, have their Augures or Prophets on whom they depend, as Conscious of the necessity of more than common natural Light: Besides that, it requireth greater helps and longer studies, to understand the Book of Nature, than the generallity of Mankind can use: whereas God by his word hath

made all neceſſary truth ſo plain, that Children in a ſhort time, may grow wiſer than the Philoſophers.

§. 2. No wonder then if it be the great work of the Prince of Darkneſs, the Enemy of God and Man, to deprive the World of the benefit of the Sacred Sacriptures; which he doth, Firſt, By keeping moſt of the Earth from *knowing it*, for want of Teachers, moſtly kept out by the Perſecution of Tyrants and Idolatrous Prieſts. Secondly, By keeping thoſe that hear it from *believing it*. Thirdly, By keeping thoſe that believe it from the *right underſtanding of it*. Fourthly, By keeping thoſe that partly underſtand it, from a *ſerious conſidering* what they underſtand. Fifthly, By keeping Men from a *willing obedience* to what they know and think of.

§. 3. Among profeſſed Chriſtians it is the want of a ſound *Belief*, which is the great cauſe of all Ungodlineſs and Miſery. And no wonder: For it is an high and excellent work to live on the joyful belief and hope of an unſeen everlaſting Life. And in this dark State, *believing* muſt conquer many difficulties, which ſlothful Men will rather yield to, than duely ſtrive to overcome. §. 4. Firſt,

§. 4. Firſt, We have contracted ſo inordinate a Love to this kind of life in Fleſh, that corrupt Nature is loth to think of any other, becauſe it would not part with this. And when Men are convinced only of a *neceſſity* of looking forward beyond the Grave, this changeth not their love; but ſtill an unwilling backward heart receiveth the notices of the Life to come, but as unpleaſant Phyſick, which nothing but meer neceſſity will get down: And how ill a Receiver an unwilling mind is, experience telleth all the World. Yea ſo backward and ſenſeleſs is depraved Nature, that even this *neceſſity* is ſeldom ſeriouſly conſidered, till the Sentence of Death awaken the Soul; and are Men then fit to begin ſo hard a ſtudy, as muſt ſhew them the certainty of the Goſpel, and the Life to come; and to *get* Faith when they muſt *uſe* it.

§. 5. Secondly, And (I write it as neceſſitated, and with Lamentation,) it is not all Mens Lot to have Teachers that ſhew them the right way, even of founding their Belief, and diſcerning the certainty of the Goſpel, and the Immortality of Souls. If I ſhould tell you how many Pariſhes that have Weekly Sermons,

in which Faith, and Christianity, and Heaven, are mentioned, have Teachers that cannot confute an Infidel or Sadducee, or teach Men clearly how to be sure, that their Faith and Hope are not meer Errour, and that cannot tell which way well to prove the truth of their profest Religion, some would be offended at it, that are not offended at their own sad defect, who are ignorant of so needful a part of the Catechisme, which every Christian should be taught.

§. 6. Sad numerous instances are too clear a clear a proof.

First, It is become so great a controversie, whether Faith have any *Evidence* or not, and whether we can certainly *prove* the Gospel to be true, or rather must merit the more by believing it without proof, that the Papists are together by the Ears about it; and those Protestants that handle it, differ among themselves. But the most keep their peace by not daring to decide it. And how can those Teachers shew the people the ascertaining Evidence and Proof, who hold that there is none to be shewn. The objects of Faith are not evident to Sense, (not seen, not tasted, &c.) but the truth of the Revelation hath ascertaining

taining proof: And nothing is provable but by intelligible Evidence,

Secondly, The whole Papal Church almoſt holds, That the method of believing the Goſpel, is to believe it on the Authority of the Church's propoſal, or affirmation. As if Men muſt believe that Chriſt hath a Church, and that it is thus Authorized, before they believe that he is the Chriſt, and hath Authority himſelf, or any Law that gives Authority. A multitude of impoſſibles are here ſuppoſed, before Man can be a true believer, (which I have fully manifeſted elſewhere.)

Thirdly, Some that ſee how unable the vulgar and unlearned are, to manage a matter of ſuch weight and difficulty, and fearing leaſt a tryal of their Faith againſt hard objections, ſhould but overturn it, perſwade the weak only to believe, and not to doubt, but not to ask, *why*? nor to ſearch for Reaſons for their Faith; leaſt diſputing the caſe, and hearing objections which they cannot anſwer, ſhould make them Infidels, or crack their Brains.

Fourthly, Some tell them that it is only the inward witneſs of the Spirit in themſelves that can aſſure them that the Scriptures are the word of God. Not telling

them well what that Teſtimony is, nor how thoſe that yet hear it not ſhall be convinced of unbelief.

Fifthly, Some by overdoing, tell us that the Scripture ſo ſhineth, *propria luce*, and conteineth its own evidence of Divinity ſo clearly, that a Man that doth but read it, though he found it by the high-way, and never before heard of it, may there ſee ſufficient evidence that it is all of God.

Sixthly, Some by greater overdoing, diſtinguiſh not the *Eſſentials* of Religion, from the *Integrals* or *Accidents*, nor the *words* from the *matter*, nor the *Law and Goſpel* from the *ſubordinate* parts of the Bible, in point of *evidence* and *neceſſity*. and ſo would tempt Men to think, that if any ſentence in our Bibles, tranſlation or original be miſtaken, we can have no certainty of the truth of any of the reſt.

Seventhly, And theſe by overdoing would perſwade us that every word in the Bible is as much Divine as the Decalogue, or Lords Prayer, and hath nothing in it of humane imperfection in ſtile or order; but is all ſuch, as God himſelf would have written, if he had made no uſe of Man.

Eighthly, And ſome are ſo afraid of Popery,

pery, and the name of (*Tradition* and the *Teſtimony* of the *Church*,) that they diſable their own Faith by rejecting the neceſſary uſe of Tradition, and the Churches Teſtimony, not being able juſtly to diſtinguiſh.

Ninthly, And too many diſtinguiſh not *Hiſtorical Evidence* from the *Churches* pretended Authoritative determination.

Tenthly, And ſome cannot tell what *Hiſtorical Evidence* is alſo *Phyſical*, and what maketh it ſo, as differing from *Moral* uncertain Teſtimony.

And if Teachers of the Foundation have all theſe groſs defects and more, is it any wonder if unſtudied Lay-men are here puzled in the dark.

§. 7. I am not now to write a Treatiſe to tell Men the true method of Preaching Faith: I have done that elſewhere, eſpecially in [*The Reaſons of Chriſtian Religion,*] [*The unreaſonableneſs of Infidelity,*] [*The Life of Faith,*] and a ſmall Book called [*The certainty of Chriſtianity without Popery.*] But I ſhall here give the unfurniſhed Reader a few neceſſary Diſtinctions and Concluſions.

§. 8. *Concluſion* I. Divine Faith is a ſort of *knowledg* with *Truſt* to the credit of

God revealing, and therefore must have evidence, 1. That it is the word of God that is propoſed. 2. And that God doth not lie, or deceive us.

Concluſ. II. It is the *matter ſignified* which is the prime neceſſary object of our Faith: and the *words* only as the vehicle or ſigns of the *matter*.

Concluſ. III. No one particular word in the Bible, or the World is of abſolute neceſſity to be known; but another may ſerve that hath the ſame ſignification. If any *word* were abſolutely neceſſary to be known, if it be *Engliſh*, none could be ſaved but *Engliſh*-men: if *Greek* or *Hebrew*, none could be ſaved but *Grecians* or *Hebricians*, &c.

Concluſ. IV. The Goſpel is not thoſe *ſame words* that Chriſt *ſpake*, but a *Tranſlation* of them. Its ſuppoſed that he ſpake in the Language then uſed by the *Jews*, which was a mixture of *Chaldee* and *Syriack*; but the Goſpel is written in *Greek*, ſo that our *Original* thereof is but a Divine Tranſlation of Chriſts words.

Concluſ. V. Chriſt promiſed and gave his Spirit to his Apoſtles and Evangeliſts, *to bring all things that he had taught them to their remembrance, and to lead them into*

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all truth, and teach them what to ſay, ſo far as to perform their Commiſſion, *To Diſciple the Nations, Baptizing them in the name of the Father, Son, and Holy Ghoſt, Teaching them to obſerve all things that he had Commanded them.* And thus far they were infallible.

Concluſ. VI. The words therefore of the ſeveral writers are ſo far Divine, as to be the true and certain ſignifiers or expreſſions of ſo much of Chriſts Life and Doctrine, as he ſaw needful for the uſe of Man, to the end of the World to be made known.

Concluſ. VII. But all the Goſpel writers recite not the ſame matter juſt in the *ſame words*, nor in the *ſame Order*, nor in the *ſame Stile*: And as all humane Language ſavoureth of humane imperfection, and the faculties of Men are not all of one degree of ſtrength, and cuſtome varyeth wiſe Mens Stile; ſo the Apoſtles were but Men, and the very *Words*, *Stile* and *Order* of their writing had the effects of ſinleſs humane imperfection, and were not ſuch as that God himſelf could not have done it better: But its all of God, as ſuited to its proper uſe.

Concluſ. VIII.

Concluſ. VIII. The Goſpel was God's word Preached by them, before they wrote it: Eight Years before St. *Matthew* wrote, and about Sixty Seven, or Sixty Eight Years before St. *John* wrote the Goſpel: And it is not to be imagined, that in their Preaching they ſpake juſt all the ſame words which they wrote, and no more.

Concluſ. IX. All the Miracles that were then wrought, were firſt to confirm the Goſpel as Preached before the Books were written.

Concluſ. X. But God knowing that the Apoſtles muſt die, and the Goſpel muſt be infallibly delivered to the end of the World, inſpired them to write, not only the Eſſentials, but all that was neceſſary for the World to know in all Generations, and leave it as the Sacred Record of his redeeming Work, his Doctrine, and his univerſal Law, written infallibly by the Spirit of Jeſus which he ſent as his Agent for that work; ſo that the ſame Miracles which confirmed their words, are now equally a Seal of the Divine Authority of their writings.

Concluſ. XI. All the words in the Goſpel are not *Eſſential* to Chriſtianity, nor of equal

equal neceſſity to be explicitely known. the Doctrine of Baptiſm and the Lords Supper, with the Decalogue and Lords Prayer, contain all the Eſſentials of Chriſtianity truly underſtood; which Doctrine of Baptiſm the Church ever expounded in a few plain Articles called the *Creed*: And they always took thoſe Sacraments and that Creed, with the Lords Prayer and the Decalogue expounded by Chriſt, as the ſummaries of our *Belief*, *Deſires* and *Practice*, to be the Goſpel and Chriſtian Religion; The Miniſtry and Church Order inſtituted by the Spirit of Chriſt, being an *Integral* part: and theſe they diferenced from the Subſidiary and Ornamental parts of Scripture, in point of Neceſſity and Evidence. And they that believed theſe were ſaved, whether it was before the reſt was written, or if they never heard or underſtood the reſt.

Concluſ. XII. And before Chriſt, the *Law of Moſes* muſt be greatly diſtinguiſhed from the other *Hiſtorical Books and Propheſies*. As the Law of this Land by which all men hold their Lands and Lives, and muſt be governed, greatly differ from daily verbal Mandates, or written Commiſſions which the King may give to particular

ticular Persons; so the Covenant of Grace, and the Law of *Moses* much differ from the particular Messages of Prophets, and the words of Priests about that Law, or the deeds of men. Universal and Common Laws are of Universal and Common Obligation, and therefore all must be certain of their Authority: But the Obedience and Salvation of the Land or World, was not laid on, *e. g.* the Prophets Message to *Saul*, to *Jeroboam*, to *Hezekiah*, &c. Therefore, in these Cases, the People are left sometimes to see whether Predictions come to pass, and its harder for them to know who is a true Prophet, the necessity being lesser.

Conclus. XIII. It is therefore greatly to be noted, that, 1. The Law of Nature needed no Miracles to Confirm it, being legible in the Nature of Man and of all about him. 2. The Law of *Moses* which that Nation was to be ruled by, had so full evidence of Divine Authority, that it was scarce possible for the Jews of that Age to doubt of it; The ten Plagues of *Egypt*, the opening of the *Red Sea*, and the Raining of *Quails*, and the forty years feeding them with *Manna*, the Flaming Mount, the terrible Sight and Voices, the

Glory

Glory of God and the Cloud before the Tabernacle, the ſwallowing up of Thouſands by the opened Earth, with other ſuch ſigns, muſt needs convince the Nations of Gods Revelation: And the Paſſeover, and many other means, were from the firſt, appointed to be a practical Tradition of it, uninterrupted. But the Prieſts that were but to obey and teach this Law needed no new Miracles, the Law being once ſo fully ſealed. 3. And ſo when Chriſt came with a new and more perfect Revelation to ſettle the Law of Grace in the laſt Edition, he ſealed it by multitudes of uncontrouled Miracles, and his own Reſurrection, and the miraculous effuſion of the Holy Ghoſt, by which the Apoſtles, who were infallibly to Record his Law and Promiſes, ſealed their Word with the like wonderful works that Chriſt had done. But the Law and Promiſe being thus Sealed and Delivered, the Biſhops, or Miniſters, who are but to keep and teach it, need not new Miracles for their Work. If as ſome Uſurpers pretend, Chriſt had made Biſhops in Councils Univerſal Legiſlators to make new parts of Divine Religion for the World, God would have given them alſo the ſeal of ſuch undoubted Miracles. *Concluſ.*

Concluſ. XIV. I have oft ſaid four evidences concur infallibly to prove the Goſpel true: And all are called, *The Witneſs of the Spirit as one.* 1. The Antecedent Propheſies. 2. The Miracles, and Reſurrection, and Aſcenſion of Chriſt, and the numerous Miracles of the Apoſtles and firſt Churches. 3. The *propria Lux*, or inherent impreſſions of God on the Goſpel and all the Scriptures, which greatly differenceth it from all other Books and Doctrines. 4. The ſanctifying efficacy of the Goſpel on all true Believers in all Nations and Ages of the Earth; which maketh them a holy, peculiar, heavenly, juſt and ſober ſort of Perſons, quite differing from all other men, which is certainly the work of God by the Goſpel, and by this his Spirit is a continuing Witneſs that God doth own it.

Concluſ. XV. The *Order* of *Believing* as to the *Matter*, is to believe the firſt ſealed Goſpel. Firſt, even the *Eſſence of Chriſtianity* as paſt doubt. And if there be a doubt whether the Spirit and Miracles ſealed every by-word, ſtyle or order, that muſt not make us doubt of the *Goſpel* which is ſurely ſealed.

Concluſ. XVI. It is undeniable that there

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are multitudes of different Readings in the Old Teſtament and the New, in the Copies in the Original Tongues: It is uncertain to us, of many, which of them is the right: It is certain that when there was no Printing, but it was the Scriveners Trade to write out Books, many ſlips and differences would be among them. How far imperfection of memory or ſtyle might ſhew it ſelf in the firſt writers in any by-words, may be doubted without doubting of the Goſpel or Word of God: It is treachery to tell men that they can be no ſurer of the *Goſpel*, than of the *various Readings* or *Skill* of the Writers, Printers or Tranſlators. But it is certain that no corruption hath altered any neceſſary point.

Concluſ. XVII. The Order of believing as to the *Evidence*, is firſt to ſee the proof of the *Matters* of *Fact* by Hiſtorical Evidence: and in that to ſee the certainty of the Doctrine, which alſo ſheweth its own credibility: And this is a ſhort and ſure proof of our Religion: 1. We may be as ſure that the main Hiſtory is true, as that any Hiſtory in the World is true, 2. And if the Hiſtory be true, the Doctrine muſt needs be true.

Concluſ. XVIII. And this Hiſtory hath more

more than a moral uncertain Evidence: For the understanding of which it must be noted, that mans Soul hath two sort of Acts;, some free and mutable, and some necessary by nature and immutable. All moral acts are free, and changeable: the Belief that is grounded on them hath but a moral certainty, which is strictly no proper certainty: All men are lyars: All belief grounded on mans mere honesty, (though it were a general Council that pretends a judging Authority) is uncertain. Though some good mens words give us so great a probability, as that one may venture his life on it. But the *Love of a mans self*, and of *felicity*, and an unwillingness to be miserable, *&c.* are acts *Naturally necessary*. Therefore the beleif which is well founded on these, hath a *Physical Infallible certainty*. Of this sort is our beleif that there is such a City as *Rome*, *Venice*, *Paris*, that there were such men as K. *H.* 7. 8. K. *James*; &c. that the Statutes of the Land are not Counterfeits; For 1. Men that love themselves, of cross interests, capable of knowing, have all agreed of the Truth of these, and so do to this day. *Argu.* 1. Where the Cause is of natural necessity, the Effect is of natural

tural certainty: But the cauſe that the willing and unwilling of contrary Intereſts, have all knowingly agreed to the things forenamed, muſt needs be of natural neceſſity: *Ergo*, the ſaid Agreement is of natural certainty. *Argu.* 2. There can be no effect without an adequat Cauſe. But for all knowing Men of contrary Intereſts and Wills to agree that there is ſuch a place as *Rome*, *&c.* that there was ſuch a man as King *James*, that the Statutes are not counterfeit, *&c.* if theſe were falſe, is an effect that hath no Cauſe in Nature: *Ergo*, it is naturally impoſſible. *E. G.* For our Statutes; It was eaſily knowable in the Age that they were made in, whether they were counterfeit: For men hold their Lands and Lives by them, and plead them daily at the Tribunals for croſs Intereſts againſt each other: Therefore natural neceſſary Cauſes would make ſome diſcover it, were they falſe. And if any had then diſcovered it, the ſame Cauſes would propagate the Diſcovery. That this is the Caſe about the Hiſtory of the Scripture, and that Jeſus Chriſt Lived, Taught, wrought Miracles, Dyed, Roſe, Aſcended, ſent down the Holy Spirit, that the Apoſtles by untaught Languages and Miracles planted the Goſpel, and Chriſt gave the ſame Spirit by the impoſition of their hands on their ordinary hearers that believed, that they appealed to their own working Miracles and their Childrens, to their accuſers, *Gal.* 3. 1. 3. 5. *Mat.* 12, *&c.* this I have largely proved elſewhere. In all this you may ſee that to lay the Faith of Chriſtians on a pretended judging Power of

the Church, Pope, or Councils, and then first to enquire which is the Church that hath this Power, is a cheat of ambitious men to catch the Ignorant. The most universal agrement including Hereticks, and Enemies, and men of contrary Wills and Interests is the best Historical Evidence of Fact: And the certainty of the History with the quality of the Doctrine it self, and its effects, is a certain proof that the Doctrine is of God. And the particular Books and Words must have their own Historical proof, where there is some difference.

Conclus. XIX. *Objective certainty*, must still be distinguished from *Mental, Active, Subjective certainty.* 1. Every thing *true* is *infallibly true*, so far as whoever believeth it to be true is not deceived. 2. Every thing *true* hath not *ascertaining evidence*, but some things have. 3. Every thing that hath ascertaining evidence is not *certainly known* or believed by millions: A multitude of inward and outward hinderances keep men from discerning such evidence as ascertaineth others, and might ascertain them. Prepared Souls have great advantage, by capacity, willingness, diligence, *&c.* "And experienced "Christians on whom the Gospel hath made a "sanctifying change, have the witness in themselves, which proveth it to be of God. And "this witness of the Spirit is a great and con"stant Seal on all that are found believers: but "in a different degree. Yet the unsanctified and unbelievers that are not negligently or maliciously blind, may much discern the excellent effects of the Gospel on others though they feel it not in themselves.

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Concluſ. XX. The *Order* of *Believing* as to the *Acts*, is uſually this. Men uſually (though not always) begin with a *Belief* of men, and perhaps fallible men, which giveth them but a *probability* that the Goſpel is Gods word; And from thence they paſs to a Belief of it as Gods *word*, which is partly *Divine* (that is, *for Gods Veracity and Authority*) but not *effectuall*, but is only the work of a common Grace, not ſanctifying and ſaving. And thence they come to a *ſaving Divine Faith*, but in a weak degree, which is to grow ſtronger till it come to full aſſurance.

Concluſ. XXI. For the underſtanding of all this, it is very needful that the true nature and formal cauſe of Divine Faith, be better and more diſtinctly opened than uſually it is *Faith*, in its *ratio formalis* muſt not be confounded with neceſſary previous *Knowledge*. All this Syllogiſm goeth before it. (*Whatſoever God ſaith is true: This God ſaith*; Ergo, *this is true*,) Or (*All the word of God is true. The Goſpel* or *ſacred Scripture is the word of God*: Ergo, *it is true*) *Major*, *Minor*, and concluſion are all but a *Knowledge* antecedent to Faith in its formal Act, (though I and others formerly have called the concluſion, *Faith*,) Yea further, (*whatever is evident truth, is to be believed and truſted: The Goſpel is evident truth, therefore it is to be believed or truſted*) This is yet but Faith's antecedent: *piſteuo*, *credo fido*, all ſignifie to *truſt*: And *truſt* is the formal Act of Faith: But this truſt is in all the three faculties of the Soul. 1. The underſtanding having firſt diſcerned the credibility, giveth over doubt-

ing (in that degree) and reſteth in or truſteth the diſcerned truth. 2. The *Will* doth with complacency truſt to and reſt in the ſaid truth diſcerned, (with the goodneſs alſo diſcerned as ſure and true.) 3. The executive imperate Power doth *practically truſt*, *perform*, and *venture*, commanded by the Will. So that truly, Divine Faith is an *intellectual*, *willing*, *executive*, or practical *truſt*. I have oft explained it by ſuch ſimilitudes as theſe There is but one Phyſitian that can heal a ſick man: His Enemies defame him as a deceiver. He ſaith believe or truſt me and I will freely cure thee: He that truly truſteth him now, doth it *Intellectually*, *Conſentingly*, and *Practically*, and takes his Medicines; A Foreign Prince tells a poor man or a Priſoner, I will give thee a Lordſhip in the *Eaſt-Indies* if thou wilt truſt me; ſome ſay he is a deceiver: Others ſay, the Ship, or Pilot, or Seas are dangerous: He that ſo far truſteth him now, as to forſake his poor Country, and goe to Sea, and venture his all upon the truſt, ſhall have what is promiſed.

Concluſ. XXII. Here therefore to confute the Errours of a multitude of Doctors, and to quiet moſt Souls not otherwiſe to be juſtly quieted, it is neceſſary to know theſe things. 1. That the *formal Act of Faith* may be Divine and Saving, when the foreſaid antecedent knowledge or aſſent, may have ſome miſtakes and inſufficient *media*. 2. That *Faith may be ſaving*, which reacheth not to a ſtrong *ſubjective certainty*, nor excludeth always all doubting, even of the truth of the Goſpel and the Life to come. 3. Yea,

that

that no ones Faith is abſolutely perfect. 1. Moſt Perſons begin with a humane belief of their Parents, and the common eſtimation of the Country; that Chriſt is the true *Meſſiah*, and the Scripture is Gods certain word: This is not a certain Proof: But if Children or unlearned Perſons do by ſuch uncertain Arguments believe the Scripture to be Gods word, and then taſt a Divine goodneſs in the matter, which maketh them more willingly believe it; Theſe Perſons may by ſo weak a preparation, *Practically truſt God, and the Goſpel*, as ſo far perceived to be his word, even with a ſaving Faith.

An *Armenian* Greek, *Abaſſine*, *&c.* believeth *fide humana* the Goſpel to be true, becauſe their ſeveral Teachers tell them ſo: And they perceive a goodneſs in it: Theſe on this fallible ground firſt taking it for the word of God, knowing that God is true, may yet ſavingly truſt it as the word of God, and that truſt is a Divine Faith, though the antecedent means was humane; (beſides the ſavour of Truth and goodneſs in the Word it ſelf.) 2. How few in the world have true Faith, if none be true that reacheth not to full undoubting ſubjective certainty. Certainty may be had: Aſcertaining truth and Evidence there is: But it is not every unlearned perſon that diſcerneth it. A man may truſt his life in the hand of a Phyſitian, though he be not undoubtingly certain he can cure him: He may truſt Life and Eſtate in a Veſſel which he is not undoubtingly certain will bring him ſafe to Land. Though an unlearned man is not ſo well acquainted with Hiſtory as to know with

what Evidence the Gospel hath been brought down to our Age; nor so good a Logician as to bring an Argument for Christianity and the Scripture, which is not faulty; Yet, if he take it to be the word of God, and though he cannot say [I am undoubtingly certain of it] yet can say [*I am undoubtingly certain there is nothing which is to be trusted in equality with it: This or nothing must be my hope: therefore, on this I will venture or lay my life and soul and all my hope, and will obey Christ, and forsake all that stands against him; For this hope I will live, and in this hope I will die.*] This will prove a saving Faith. 3. Yea, it is certain that there is nothing absolutely perfect in this World: And therefore no ones *faith* or *certainty* is perfect: even they that feel no actual doubting, have yet but an Imperfect Faith; else they would have more perfect obedience, patience and joy; The best have need to pray, *Lord increase our faith*; and *Lord I believe, help thou my unbeleif.* The weakness of all our graces and duty comes from the weakness of our faith. And it is not the best Logick which is ever accompanied with the strongest Trust; Though Reason be an excellent and necessary ingredient, some trust in Christ with victorious confidence, who cannot dispute best for their Faith.

Conclus. XXIII. Though Peace and holy Joy be a most desirable effect of Faith, and by which the strength of it may be much tryed, yet it is not this, but *Practical consent to the Covenant of Grace*, or *Christs* terms of Salvation, in which its saving sincerity consisteth.

Con-

Concluſ. XXIV. By all this it appeareth how ambiguouſly the Queſtion *de Reſolutione fidei* is too oft diſputed: And how fallaciouſly a mans faith is ſaid to be unſound, if his reaſons be ſome unſound, and none cogent to prove an undoubted abſolute certainty that the Scripture is Gods word; and that Faith is not ſo reſolved into the antecedent reaſonings as neceſſarily to be unſound if ſome of them are ſo. *That God cannot lie* is known by Nature. *That the Goſpel is his word*, is known by its proper notifying evidence (forenamed), where many things concur. That therefore the *Goſpel is true*, is known as a rational Concluſion. But theſe are by believers apprehanded oft with imperfection, faultyneſs and diſorder. But *Practical Truſt in God, in Chriſt, in the Goſpel Promiſe*, is Conſtituted by its *formal object* which is *Gods Fidelity* or *Veracity*, grounded in his Perfection, and in the apprehended Truth of his promiſes. And this effectual *faith* is ſaving. I have Prefaced this much that the Reader may the eaſilyer underſtand and profit by the two following Treatiſes, one written and the other tranſlated by Mr. *William Lorimer*, my greatly valued Friend, well known by me to be a man of Learning and Judgment and exemplary faithfulneſs to God and Conſcience, and of a prudent and peaceable Converſation with men: If the Reader bring not a diſpoſition of enmity againſt the Truth. or groſs neglect of it, but a mind that hath neceſſary manly preparation, and a receptive willingneſs and reſolution for an impartial diligent ſearch, I doubt not but in theſe two Diſcourſes he will find enough, though not to remove

remove every difficulty in the Bible, yet to ſave his Faith from all ſuch aſſaults, as would overthrow it, and make it uneffectual to his Salvation. And verily a man that hath well digeſted the matter of ſuch Controverſies, will find that *Pomponatius*, *Vaninus*, *Hobbes*, *Spinoſa*, &c. were Ignorant men, that knew not their own Ignorance, nor what they wrote againſt, and that *Simon* ſaith little but what Commentators have often Anſwered; and though he and others truly prove the doubtfulneſs of ſome Readings, and ſome Tranſlations, which may be of man, he ſaith nothing to ſhake a well-grounded belief of *Moſes* Law, the Goſpel of Chriſt, and any thing neceſſary to Holineſs or Salvation.

Richard Baxter. April 7. 1682.

ERRATA.

Preface, pag. 6. lin. 2. read (have) *In the Epiſtle to the Reader*, page 4. lin. 11. read (will) page 7. lin. 11. read (adiaphorous) page 16. lin. 7. read (where) l. 18. r. (be) l. 20. r. (ſervant) l. 22. r. (and) Firſt part p. 17. l. 1. r. (uncertain, in ſo much) *ibid.* l. 16. r. (parity) p. 28. l. 8. r. (ſuppoſitions) p. 35. l. 7. r. (retro-active) p. 43. l. 7. r. (command) *ibid.* l. 13. r. (puniſhment) p. 47. l. 2. for (*Table*) r. (Fable) p. 56. l. 14. r. (proofs of Religion) Second part, p. 67. l. 5, 6. r. (Authoribus) p. 80. l. 13. r. (preſerved) p. 84. l. 24. r. (floating) p. 87. l. 7. r. (afford) p. 91. l. 7. r. (ſixth) p. 96. l. 23. r. (your) p. 97. l. 10. r. (named) p. 104. l. 19. r. (for) p. 109. l. 16. r. (unto) p. 110. l. 4. r. (may) p. 132. l. 16. r. (hundred) p. 135. l. 8. r. (ſenſe) p. 144. l. 7. & 19. r. (Be eber haijarden) p. 150. l. 2. r. (land) p. 151. l. 15. r. (mount) p. 164. l. 7. r. (ſay)

The Epiſtle to the READER.

Chriſtian Reader,

IF thou weigheſt things in the Ballance of right Reaſon, thou can'ſt not but ſee, That Moſes *being the firſt Man by whoſe Miniſtry Almighty God thought fit to give a Body of Laws unto a whole Nation, and to as many of the World beſides, as ſhould join in communion with that Nation; it was neceſſary God ſhould enable him to make it evidently appear unto all rational Men, that he was ſent and authorized by God to give Laws unto that Nation: and if thou read'ſt the Books of* Moſes, *and what thou wilt find in the following Diſcourſe concerning him and them, thou can'ſt not but likewiſe ſee, that the infinitely Wiſe and Powerful God did in effect enable him evidently and certainly to prove his Miſſion and Commiſſion to be from Heaven. For through God's extraordinary aſſiſtance he gave the higheſt demonſtrations of his being Authorized from above, that can in reaſon be deſired of any that ſpeaks or writes unto Men in the name of God; his works and writings bear the manifeſt ſignatures of God's Wiſdom, Power and Goodneſs; his works were ſuch as could never have been done without the aſſi-*

ſtance of an inviſible Power, far above any thing that falls under the perceptions of Senſe; and it is moſt evident to Reaſon, That that inviſible Power could be no other, than the infinitely powerful, wiſe and good God, who made, preſerves and governs the World, and all things therein. For it could not poſſibly be any Evil Spirit.

Firſt, Becauſe Moſes *in his conteſt with the Magicians of* Ægypt, *did at the very firſt Encounter, far out-do them, and the Evil Spirit by whoſe aſſiſtance they wrought their wonders, as evidently appears by* Aaron's *Rods ſwallowing up their Rods,* (Exod. 7. 12.) *and by their not being able to remove the Frogs again from off the Land of* Ægypt: *and therefore* Pharaoh *was forced to call for* Moſes *and* Aaron, *and deſire them to intreat the Lord to take away the Frogs from him and his people* (Exod. 8. 7, 8.) *and at laſt he forced them to confeſs that they were overcome; for when they could not turn the Duſt of* Ægypt *into Lice, as* Moſes *and* Aaron *had done, they then cryed out, and ſaid unto* Pharaoh, [This is the finger of God, *Exod.*8.18,19.] *they confeſſed that it was the power of God which enabled* Moſes *and* Aaron *to turn the Duſt into Lice, and which hindered them from doing the like.*

Second-

Secondly, It could not poſſibly be any Evil Spirit, becauſe Moſes's *Miracles were wrought for the higheſt, beſt and excelleneſt ends, to wit, for the glory of God, and for the good of his People; they were wrought to convince both* Pharaoh *and* Iſrael, *That the Lord God of* Abraham, Iſaac *and* Jacob, *who made, and governs the World, is the only true God, who is above all to be Feared and Reverenced, Adored and Worſhipped, Loved and Obeyed, Pleaſed and Glorified; and that* Moſes *was his Authorized Meſſenger to be believed and obeyed for his ſake, in all that he ſaid, and commanded in his name: They were wrought alſo, both to cauſe* Pharaoh *to let go the* Iſraelites, *and likewiſe to make the* Iſraelites *willing to leave* Ægypt, *and to go with* Moſes, *and take poſſeſſion of the Land of* Canaan, *which the Lord God had long before promiſed unto their Fathers,* Abraham, Iſaac *and* Jacob. *a*

Thirdly, It could not poſſibly be any Evil Spirit, becauſe Moſes's *Miracles were wrought to the prejudice of the Devil's intereſt in the World, and for the deſtroying of the Devil's Kingdom, by rooting out Idolatry from among God's People, and driving Idolaters*

a Exod. 5. 1, 2, 3. & 7. 1, 2, 3, 4, 5. & 3. 14, 15, 16, 17, 18. & 4. from 1, to 9. & 6. from 1, to 8. *Deut.* 4. 9, to 24.

out of Canaan; *and for the ſetting up of the Kingdom of God viſibly upon Earth.* b

Fourthly, It could not poſſibly be any Evil Spirit, becauſe the Evil Spirit is the great Enemy of Mankind, and of all humane Society rightly conſtituted; whereas Moſes's *Miracles were wrought for the confirmation of a Doctrine, which is manifeſtly for the good of Mankind, of individual Men, and of all Societies of Men,* Deut. 4. 6, 8.

This wilc clearly appear unto any rational Man that ſhall duly conſider theſe following Laws of Moſes, *Concerning Mens Loving their Neighbours as themſelves, and not Coveting any thing belonging to them.* c

Concerning the City's of Refuge appointed for ſuch Perſons, as ſhould happen to kill a Man unwittingly. d

Concerning the Redemption of Lands. e

Concerning Goodneſs, Lenity and Equity to Servants. f

Mercifulneſs to the Poor. g

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b *Exod.*20.3,4,5,6,7, &c. ibid. v. 20,22,23. & 23.13. *Deut.*4.5,6,7,8,9,10. & 7.1,2,3,4,5,6. & 12.29,30,31,32. & 18.9,10,11,12,13,14. *Deut.*4.32, to 41. *Exod.*20.24, latter part of the Verſe. *Deut.*4.7. c *Exod.*20.17. *Lev.* 19.17,18. d *Exod.*21.13. *Deut.*19. e *Levit.*25.23,&c. f *Exod.*21.1,2,&c. *Deut.* 15. 12, to 19. & 24. 14,15. g *Deut.* 15. 6, to 12. *Exod.* 22, 25,26,27.

Kindneſs

Kindneſs to Straugers. h

Juſtice and Equity to the Widows and Fatherleſs. i

Reverence and Obedience to Superiors. k

And concerning the Duties of Superiors towards their Inferiors and Subjects. l

But not to inſiſt upon theſe and many other excellent Laws of Moſes, *which are manifeſtly for the good of Mankind, and both evidence themſelves to have been given unto* Moſes *and* Iſrael *by an infinitely good God; and alſo* Moſes's *Miracles wrought in confirmation of them, to have been from the ſame cauſe; there is one thing which I cannot but touch upon, to wit, That whereas other Lawgivers have ſet up, ſome a Monarchy, ſome an Ariſtocracy, aud others a Democracy,* Moſes *was the firſt that Eſtabliſhed a viſible Theocracy over the* Iſraelites, *under which form of Government, all things were to be managed by the counſel and direction of the infinitely wiſe God; the People of* Iſrael, *as a Kindom of Prieſts, and a Holy Nation, were to refer all their matters unto God, and to ask advice aud direction of him by URIM and THUMMIM, in reference to Peace and*

h *Exod.* 22.21. *Levit.*19.33.34. i *Exod.*22.22,23.24. k *Exod.*20.12. & 22.28. *Deut.* 17,11. l *Deut.* 1.16,17. & 17.16,17,18,19,20. & 25. 1.

War, and all things of any conſiderable importance, or difficulty, (Exod. 19.5,6. & 20. 24, the latter part, Exod. 28.30. Deut. 10. 14,15,16,17. & 12.11,12, Levit. 26. 11, 12. &c.)

Theſe things put together (if no more could be ſaid) ſeem abundantly ſufficient to prove that Moſes *was Authorized by God to give Laws unto the* Iſraelites; *for no Man could have wrought ſuch Miracles ſo circumſtantiated, except God had been with him: and ſuch is the weakneſs of Man's Underſtanding, that he could never of his own head have invented ſuch a Law, and ſuch a way of Government. And if* Moſes's *Miracles and Law could not poſſibly be of any Evil Spirit, nor of Man, they muſt needs have been of a Good Spirit, and that Good Spirit could be no other but God: for though God uſed the Miniſtry of Good and Holy Angels in giving forth the Law, yet they could not poſſibly be the Authors of it; and if any of them had ever pretended unto that Honour, he would by ſo doing have degenerated into a proud, arrogant and lying Devil.*

God himſelf then was the alone Author of Moſes *his Law, and the Holy Angels with* Moſes, *were but Inſtruments and Miniſters, by whom God gave it unto* Iſrael; *and indeed*

there

there is nothing in it, but what well becomes God to be the Author of; there is nothing in it that doth any way contradict the perfections of his Nature, or deſtroy the natural notions of Truth and Falſhood, Good and Evil which he hath implanted in the mind of Man: nay many of Moſes's *Laws are evidently agreeable unto, and Repreſentative of the tranſcendent excellencies of the Divine, and perfective of the humane Nature: and even thoſe of them which are of a moſt adiaphoros indifferent nature in themſelves, and derive all their morality from the will and pleaſure of God, did certainly by Gods appointment and bleſſing very much promote the happineſs of his People,* (Deut.10.12,13. & 11.12, to 16. Levit.26.3,to 13. Deut.32.46,47.)

As to what ſome Atheiſts Object from Exod.12.35,36. *That* Moſes *taught the* Iſraelites *to cheat the* Ægyptians *of their Jewels, under pretence of borrowing them, and that God himſelf is brought in as countenancing the Cheat; which ſeems to be plainly contrary, both to the perfections of God, and right Reaſon of Man.*

I Anſwer, It is falſe that is Objected, for there was really no borrowing and lending in the caſe, but asking and receiving, and carrying away what God had inclined the hearts

of the Ægyptians *freely to give: and ſo there could be no cheat under pretence of borrowing. This Anſwer is grounded upon the true import of the Hebrew Word* (Shaal) *which ſignifies* (to ask,) *and accordingly the place Objected is rendred by* Munſter, *and the* Tigurin; *in* Engliſh *thus,* [The Children of *Iſrael* asked of the *Ægyptians*, Jewels,------*and the Lord gave the People favor in the ſight of the* Ægyptians, *ſo that they gave them ſuch things as they asked, and they carryed them away from the* Ægyptians;] *the* Ægyptians *apprehended themſelves to be all dead Men, if the* Iſraelites *ſtayed in* Ægypt *any longer, and therefore were willing to give them any thing they had, on condition that they would be preſently gone,* Verſ. 33.

And thus things were ordered by the wiſe Providence of God, that the Children of Iſrael *might be rewarded for the great Service they had done unto the* Ægyptians.

Moreover, It is very obſervable that ſome of Moſes's *Laws were ſuch, that it is impoſſible to conceive that any Men in their Wits, would either have given ſuch Laws unto others, or have themſelves received and ſubmitted to them; unleſs they had been ſure that God was the Author of them, and that he*

he would take care to prevent the great inconveniences that might arise from the observance of them. I Instance in Two,

First, The Law for the Seventh Year Sabbath, (Exod.23.10,11, & Levit.25.4,5.) *The Command not to Plow nor Sow every Seventh Year, was of such consequence, and might have produced so ill effects, that* Moses *would never have attempted to bring the* Israelites *under such a Law, nor would they have been such fools as to have received it, and submitted to it, unless he and they had been both sure, that God had Authorized him to give them that Law, and that God had undertaken to secure them from the great inconvenience that might arise from their Observance of it; for if they had not been sure that God had by promise engaged his Providence to Bless them with extraordinary great abundance of Cornes on the Sixth Year, they could not but foresee that there would have been a Scarcity and Famine on the Seventh Year, especially when the Year of Jubile, which was every Fiftieth Year, succeeded the Seventh Year Sabbath; for in that case the Law forbade them either to Plow or Sow for Two whole Years together,* (Levit.25.8, *to* 12.) *upon which they could not but foresee that a Famine would certainly follow,*

follow, unleſs God had undertaken by an extraordinary Providence to prevent it. Therefore Moſes *muſt have been ſure of this, otherwiſe he would never have attempted the giving them ſuch a Law; and he muſt have made the People ſure of it alſo, otherwiſe he could not but foreſee that they would never have been ſo ſimple as to receive and ſubmit unto ſuch a Law, as would expoſe them to the danger of a Famine every Seventh Year, and in the revolution of Fifty Years, would unavoidably bring a Famine upon them. We read in the* 25th *of* Leviticus *where this Law is Recorded, That God foreſeeing the People would certainly move this Objection againſt it, he prevented them, and both moved and anſwered the Objection himſelf,* Verſ. 20, 21. [If ye ſhall ſay, What ſhall we eat the Seventh Year? behold, we ſhall not Sow, nor gather in our Increaſe. Then I will command my Bleſſing upon you in the Sixth Year, and it ſhall bring forth Fruit for Three Years, &c.] *Here they had God's word of Promiſe, Sealed with the Broad-Seal of Heaven,* Moſes's *Miraculous Works for the ground of their aſſurance, that God's extraordinary Providence would ſecure them from Famine.*

And it was upon this ſo well grounded aſ-

ſurance,

ſurance, that they received and ſubmitted to that Law. And God never failed them in this, but always fulfilled with his hand what he had ſpoken with his mouth; ſo that they were never forced to travel into other Countries to buy Corn for the ſupply of their neceſſities, in thoſe Sabbatical Years.

The other Law I inſtance in, is, that which obliged all the Males of Iſrael *Thrice a Year to appear before the Lord, at the place where the Ark of God ſhould be,* (Exod. 23. 17. & 34. 23. Deut. 16. 16.) *this Law was given and written by* Moſes *for the Generations to come, and he could not but foreſee that the People would be ready to Object againſt it, That if after they were poſſeſſed of the Land of* Canaan, *all their Males ſhould Thrice every Year leave their ſeveral Houſes and Countries, and meet at one place, as at* Jeruſalem, *or at any other place where the Ark of God ſhould happen to be; their Land would be in danger of being frequently invaded, ſpoiled and waſted by the malitious and covetous Heathens that lived round about them, and that therefore it was moſt unreaſonable to deſire them to be Governed by ſuch a Law: This Objection, I ſay,* Moſes *could not but foreſee, and therefore if he had not been certain*

tain that it was God's will and pleaſure that he ſhould give them ſuch a Law, he would never have done it of his own head; and likewiſe if they had not been certain that Moſes *was really Authorized and Commiſſioned by God to give them ſuch a Law, they would never have received it, and ſubmitted unto the obſervance of it, to the viſible hazarding the loſs of all that they had in the World. This God conſidered to be rational, and therefore for their ſecurity he gave them his promiſe by* Moſes, *and by* Moſes's *Miracles confirmed his Promiſe, That no Man ſhould DESIRE their Land, when they went up to appear before the Lord their God, Thrice in the Year,* (Exod.34.24,) *as if God had ſaid, Be not afraid leaſt the Heathen break in upon you, and Burn your Cities, and lay waſte your Countrie, whilſt all your Males are from home, attending upon me at the place of my Publick Worſhip, for when you are about my Work, I will not only be with you abroad, but with your Wives and Children likewiſe at home; and I will take ſuch care of you and yours, and ſo ſecure all your Concerns, that your envious and Covetous Neighbours and Enemies ſhall not ſo much as deſire your Land, much leſs ſhall they be able to lay it waſte and deſolate*

with

with Fire and Sword, as you may be apt to fear. It was by this promiſe, and the Miracles wrought by Moſes, *that both* Moſes *and the People were aſſured that this Law was of God, and that God's ſpecial Providence would protect his People, and ſecure all their concerns, when they were doing the will of God according to this Law; and without this aſſurance if* Moſes *had gone about to impoſe upon them in a matter of ſuch dangerous conſequence, they would certainly have refuſed to obey him.*

By theſe Two Inſtances it manifeſtly appears, that Moſes *both knew in himſelf, and evidently proved unto* Iſrael, *that he was Commiſſioned by God to give Laws unto them: for if it had been otherwiſe, he would neither have attempted to give them ſuch Laws, nor would they have ever received them and ſubmitted to them. To draw to an end; Let it be conſidered that* Moſes *Miracles tended all to the Glory of God the Author of Nature, and to the advancement of his Kingdom in the World, as he is the Author of Grace; and his Writings give us moſt high, glorious and excellent, and alſo moſt lovely and deſirable Idea's and Notions of God and his Perfections. Witneſs God's name,* [*I AM THAT I AM, and I AM,* Exod. 3. 14.] *which ſignifies that he is the firſt and moſt perfect Beeing, that gives Beeing to all other things, and conſequently implies his eternal and neceſſary Exiſtence from everlaſting and to everlaſting.*

And his name, [*THE LORD, THE LORD GOD MERCIFUL and GRACIOUS,* &c. Exod. 34. 6, 7.] *witneſs alſo that deſcription of him,* Exod. 15. 11. [WHO is like unto thee, O LORD,

LORD,----GLORIOUS IN HOLINESS FEARFUL IN PRAISES, DOING WONDERS,] *and that other deſcription of him,* (Deut. 32. 3, 4. I will publiſh the name of the Lord: aſcribe ye greatneſs unto our God, *&c.*) *And what is written of him in* Deut. 4. 35, *to* 40. *&* 10. 14, *to* 19.

Theſe moſt ſublime and excellent Notions of God and his Perfections, with which Moſes's *Writings do furniſh us, are proper and fit to raiſe in us a moſt high eſteem and reverence of God, to make us admire and adore him, to take us off from the inordinate love of our ſelves, and of all other Creatures, as mean and vile, as ſhadows and nothing; and to draw out our hearts and affections wholly unto him, to make us love him, and from a principle of Love, careful to pleaſe him, and fearful to offend him,* (Deut. 6. 4, 5, 13, 14, 15. *&* 10. 12, *to* 21.) *in fine, to make us hope in him, expect all needful good things from him, and above all things deſire to be united unto him, as the moſt glorious, excellent and bleſſed Beeing,* (*which was, and is, and is to come, of whom, through whom, and to whom, are all things,*) *that we may be moſt happy in union with him,* and in the enjoyment of his Love and Favor for evermore. *I might here ſpeak of that account which* Moſes *gives of the Creation of the World, and eſpecially of Mankind; of the Diſobedience and Apoſtacy of Mankind, and of the Miſeries that came upon the World by reaſon thereof: And of the reſtoring of Man to the favor of God again by the Mediation of the Meſſias, who was promiſed and Propheſied of, firſt under the name and notion of the Seed of the Woman, that was to*

bruiſe

bruise the Serpents Head, (Gen. 3. 15.) *then of the Seed of* Abraham *by* Isaac, *in which Seed all the Nations of the Earth were to be Blessed,* (Gen. 22. 18. & 26. 4.) *and afterwards, of the Seed of* Jacob *by* Judah, *and stiled* SHILOH, *unto whom the gathering of the People was to be,* (Gen. 28. 14. *compared with* Gen. 49. 10. & Numb. 24. 16, 17, 19.) *and lastly, under the name and notion of a Prophet like unto* Moses, *and who by consequence was to be a Lawgiver and Mediator,* (Deut. 18. 18, 19.)

I might shew the Reader that Moses's *Writings set forth God as placable and reconcileable,* (Gen. 3. 15. & 4. 7.) *as pleased and reconciled* (Gen. 4. 4. & 8. 20, 21.) *and as pleased and reconciled by Faith,* (Gen. 15. 6.)

I might demonstrate, that the account which Moses *gives of these things, is highly agreeable to right reason and experience, and that it is most comfortable and satisfactory to the mind of Man: But all this cannot be done in the compass of a short Epistle.*

The Reader may expect that I should at least say something in behalf of the Two following Discourses; but if he do, he will be disappointed: for having said enough in commendation of the First Discourse in the beginning of the Second, I will say no more of either, but leave both to speak for themselves. Only I must advertise the Reader, That the Translation varies from the Original in some Two or Three things, and this is the reason of the variation; I found that there were several palpable mistakes in the French *Discourse, and I am resolved through God's*

God's Grace to follow no Man in known mistakes: therefore I mended them. As where the Author says, That the broad Plates for covering the Altar, made of the Censers of Corah *and his Company, were Plates of Gold; I say, as the truth is, that they were Plates of Brass,* (Numb. 16. 39.)

And again, where the Author says, That Moses *Condemned Thirty or Forty Thousand Men, and commanded them all to be presently Executed: I say, that he did so by several Thousands, which is true, for the number of the Slain was about Three Thousand,* (Exod. 32. 28.) *but our Learned Author was certainly mistaken, for his reckoning neither agrees exactly with the Vulgar Translation, nor yet with the* Hebrew *Verity. Christian Reader, I will detain thee no longer from the perusal of the Discourses themselves, and that the use of them may be blessed to thee for thy Souls good, is and shall be the earnest desire of*

Thy Seavant in all things, wherein

he may Serve our Lord

Christ, and his Church,

W. L.

A

DISCOURSE

On the Proofs of the BOOKS of *MOSES.*

1. THE Christian Religion doth freely acknowledge that the wit of Man cannot reach the the height of the Mysteries which it teacheth, and that the humane understanding is too narrow and limited to discover the grounds of them in the Eternal springs of Truth, where they would appear to us as clear, as first and self evident Principles, if our sight could reach so far. Nevertheless, it pretends not that we should believe them absolutely without proof, and by a blind Instinct: and God hath not given Man Reason and Understanding, to render so great a present, not onely useless, but also hurtful to him, by propounding unto him such objects of Faith only, against which his Reasoning faculty should be in a continual mutiny and contradictory opposition. That

is the caſe of thoſe Sects which are founded only upon Wild Fancies, Groundleſs Conceits and Phanatical Viſions; and which are Eſtabliſhed upon, and Upheld by, no other Principle than ſuch an extravagant abuſe of Reaſon, as that was by which they were firſt hatcht: Whereas the Chriſtian Religion is ſuch, that how impenetrable ſoever be the depth of its myſteries, yet none can doubt of their truth, but by ſuch another kind of extravagancy.

2. For the buſineſs is not to examine the poſſibility of thoſe myſteries, nor to cure the wit of Man, as touching all the difficulties which it finds to ſubmit unto them, men would be unreaſonable to deſire to comprehend them, ſince they cannot comprehend themſelves, and yet doubt not of their own Exiſtence. It is ſufficient that it may be demonſtrated to them that all thoſe ſo unconceivable Truths are linked, not only with other Truths which they know, but alſo with ſuch Truths as of all others are moſt proportionat to their underſtanding, and whereof they may be aſſured by the moſt evident and certain means.

3. If

3. If men have a certain knowledg of any thing, it is of matters of Fact; of all things which they know, there is not any, wherein it is more difficult to impoſe upon them, and concerning which there is leſs occaſion of diſpute; and ſo when it ſhall be clearly ſhewed them that the Chriſtian Religion is inſeperably linked with matters of Fact, whereof the Truth cannot be queſtioned by men of common honeſty and integrity, they muſt either ſubmit unto the belief of all its Doctrines, or elſe they muſt renounce ſincerity and reaſon.

4. For inſtance, if there was ſuch a Man as *Moſes*, and if he was the Author of the Books commonly attributed unto him, then the *Jewiſh* Religion is true: if the *Jewiſh* Religion be true, then Jeſus Chriſt is the Meſſias; and if Jeſus Chriſt be the Meſſias, then all that he ſaid and taught is to be believed, and conſequently the Trinity, the Incarnation, and all the other myſterious Doctrines of the Chriſtian Religion are to be believed.

5. It is by this Divine concatenation of Truths, that God leads Men unto the true Faith, and that they are enabled to ſhow that there is nothing more rational,

than their ſubmiſſion unto the moſt incomprehenſible myſteries; ſo far are they from deſerving to be charged with weakneſs and imprudence on that account; and ſince the great Body of Chriſtian Religion is compoſed of a very great number of different Parts which all tend to the ſame end, and hath had a Being about ſix thouſand years; it cannot be but that it muſt conſiſt of very many particular Truths all linked together as in one chain, and that every Age muſt have given new proofs thereof: and conſequently that whereſoever a Man begins, to what point ſoever he applies himſelf, he will always meet with ſuch an abundance of light, that it will be impoſſible for him to reſiſt and ſtand out againſt it.

6. But we are ſo much the more obliged diligently to apply our ſelves unto an accurat ſearch for finding out of theſe Proofs, by how much it hath not pleaſed God that they ſhould conſiſt in ſuch groſs and palpable Principles, as might be diſcovered at firſt glance, and might be ſeen equally by all men; they are rather an heap of circumſtances, which all men do not put together, or do not look upon them the ſame way; but which are never-

nevertheleſs ſenſibly evident unto the meaneſt capacities, when their eyes are once opened; and do produce (when they are gathered up and put together) a certainty if not more full, at leaſt more intimate and more natural, than that which we have of ſpeculative and abſtractive demonſtrations, becauſe the ways and means of attaining unto the aſſurance of thoſe matters of Fact are more proportionable and ſutable unto the humane underſtanding, and there is no man but will find the Principles of them in himſelf.

7. It is for this end, to give a Specimen how thoſe matters of Fact are to be conſidered, whoſe certainty neceſſarily infereth the certainty of our Religion, that we ſhall chooſe to diſcourſe of the particular matters of Fact in *Moſes* his Hiſtory, and of the Truth of his Books, which are the Foundation of the *Jewiſh* Religion, as the *Jewiſh* is the Foundation of the Chriſtian Religion according to Saint *Paul*.

8. I think there is no need that I ſhould firſt prove, before I proceed any further, That if really there hath been a Man affirming that he was ſent from God, and who (not deſiring to be believed upon his bare word, or for ſome Actions not much above

thoſe which we know to be within the compaſs of humane power) hath for proof of his miſſion, wrought that aſtoniſhing multitude of Miracles which we find Recorded in the Pentateuch, hath evidently ſhewed that he had power of life and death, hath commanded the Elements, and made the whole frame of Nature to bow at his word and obey his orders, I ſay, there is no need that I ſhould prove he ought to be believed, for I doubt not but that upon ſuppoſition that there hath been ſuch a Man who hath really done ſuch things to prove his miſſion from God, all Men in the World will grant that this perſon deſerves to be believed in all that he hath written of that God, in whoſe name he hath wrought all thoſe Miracles, and that the Religion which he hath inſtituted ought to be received as true and Divine.

9. The moſt obſtinate Spirits of Men are as it were overwhelmed with the weight of thoſe Miracles, and find no other means to ſatisfie their byaſs to unbelief, than to ſeek to find out ſome frivolous reaſons on which to ground their doubts of the truth of thoſe Miracles, and of the Book that contains them.

10. But

10. But if they have any remainder of honeſty & ſincerity, I defie them to go far, or continue long in thoſe doubts; for they will find their doubts ſo born down and vanquiſhed by the abundance of proofs which accompany this Hiſtory, that they will be forced either to acknowledg it to be true, or elſe to fall in with the ſenſeleſs ſtupidity of thoſe perſons who for fear of being powerfully perſwaded to believe the things which Religion teacheth them, reſolvedly chooſe never to think on them at all.

11. For by what ſuppoſitions will they pretend to ſhake the certainty of what is written in thoſe Books, and diſpoſe their minde to believe that there was never any ſuch thing? Let them give as much liberty as they will unto their Fancy, and let it furniſh them with all the Chymerical ſuppoſitions that poſſibly it can, yet they ſhall never be able to conclude any thing from thence, which hath the leaſt ſhadow of probability, and which a Man of the leaſt ſolid Judgment would not be aſhamed to propound.

12. Will they ſay, *there was never ſuch a Man as* Moſes, *and that whatever hath been ſaid of him, are fables invented for*

delight? But let them consider that the *Jews* and Christians are not the onely persons who have been known to speak and write of this *Moses*, since we find there are even prophane Historians who make mention of him, yet if they deny what is written of him in the Penteatuch, and affirm all those things to be Fables, then let them also deny all the Histories in the World, and affirm them all to be fables; since there is none of them of whose Truth we could be sure, if it were allowed (as any way rational) to doubt whether there was ever a Man called *Moses*, who brought the *Jews* out of *Ægypt* after a long captivity; for all the Reasons by which Men judge of the Truth of other Histories, are equally to be found in that of *Moses*. For example, no Man doubts but that *Alexander* and *Cyrus* have been, because many Authors have written of them, and it never came into any Mans mind deliberatly to doubt thereof: and it is evident that neither hath any Man upon serious thoughts ever doubted whether *Moses* hath been; this hath been constantly believed by a very numerous people, and by all who have known, and have conversed both with him and them; and was never contradicted

tradicted by any Body whoſoever. But moreover there is this difference, that the Books of *Moſes* have ſingular and peculiar proofs of their certain truth, which are not to be met with in any other; for there was never any Book preſerved with ſo much care and affection, as that Book which containeth his Hiſtory, and yet never had any men more ſenſible and ſtrong Reaſons, taken from their own Intereſt, to diſprove the truth of a Book, if they could have done it with any colour of probability, than the *Jews* have had to diſprove the truth of the Books of *Moſes*; ſince by ſo doing, they ſhould have at once freed themſelves from the moſt uneaſie Law that ever was, from a Law (I ſay) that was moſt rigorous and grievous, moſt dreadful and burdenſome to the obſervers of it: in ſo much that there appeareth no motive, that could perſwade them to ſubmit unto, and endure the whole burden of it, but a firm perſwaſion of its infallible Truth and divine Authority.

13. Unbelief then not being able to keep its ground upon this firſt Chymerical ſuppoſition, it muſt paſs unto, and fix upon ſome other; and the Infidel muſt ſay, for example, that it is true, there

was

was a man called *Moſes*, and this man was the head of a great *Nation*, *which he brought out of* Ægypt, *but withall, that he was a great Impoſtor, who deceived that people by falſe Miracles, and forged all the prodigious things which he mentions in his Books, to the end he might the better bring them under Subjection to the Law he had deviſed, and by that Law to himſelf, in making them to eſteem it as come from Heaven, and to conſider himſelf as the Interpreter of God's Will, in whoſe name he ſpake, and as having God's Power in his own hands, to puniſh thoſe that ſhould reſiſt him.*

14. The greateſt efforts and endeavors of humane Wit to diſprove the truth of *Moſes* his Books, may be reduced to ſuch imaginations as theſe, and yet nothing leſs rational could be invented; for if men would in this matter make uſe but of proofs taken from meer ſenſe, how difficult is it to reconcile the Wiſdom and Vertue which clearly appear in this *Moſes*, with ſo black an Impoſture! how difficult is it to comprehend, that this man in an Age ſo remote, ſo dark and ſo rude, and without any help from the Inventions of thoſe that had gone before, could have been a-

ble

ble to contrive of his own head, not only a Law, from which all other Laws have been obliged to borrow ſomething or other, but moreover, that he could have been able to have framed the Idea or Notion of a God, and that an Idea ſo great and ſo worthy, that excepting thoſe who have trodden in his ſteps, there were never any who have had an Idea of God, but what was infinitely below it, whereas all other humane Inventions grow up to perfection ſucceſſively, and by degrees! in fine, how ſtrange a thing would it be, that this firſt born of all Impoſtors ſhould have hit ſo right in a matter ſo far elevated above the thoughts of men, and ſhould have known ſo well what ſhould be due to a God, and what a God ſhould be; that really Men are ſenſibly convinced that he muſt be ſuch a God, if he be at all, and that honeſt hearts ſhould be grievouſly troubled at it, if ſuch a God were not.

15. But to paſs from this, unto ſuch things as bear a greater proportion unto all ſorts of Capacities; let us ſee whether it be poſſible, that all the Miracles mentioned in thoſe Books, ſhould be but ſo many Fables invented by *Moſes*; if this

be

be poſſible, then either he muſt have hoped to make the *Jews* believe them, or at leaſt, he muſt have hoped to perſwade them to Authorize them by their conſent, without believing them, and to conſpire with him to conceal the knowledg of this Cheat from poſterity; for undoubtedly, none will ſay that he invented them upon deſign to paſs for an Impoſtor, without expecting any advantage thereby; and withal it muſt be ſuppoſed, either that the *Jews* believed them to be true, though they were falſe; or that knowing them to be falſe, they all with one conſent agreed in a deſign, to make them paſs for true, to their Poſterity.

16. But what can be imagined more groundleſs and undefenſible, than all this? could *Moſes* promiſe himſelf, that he ſhould be able to perſwade the *Jews* to believe the turning of Rivers into Blood, the thick palpable Darkneſs which covered all *Ægypt*, for the ſpace of Three Days, the *Iſraelites* only being free from it; the Death of all the firſt Born of the *Ægyptians* in one Night, whileſt the *Jews* in the mean time felt not the leaſt hurt; the diviſion of the Red-Sea, which opened, and on each ſide ſtood up in an heap, like

like two Walls, to make way for the paſſage of the *Iſraelites*, and then fell down again, and returned to its ordinary courſe, to ſwallow up, and Drown the Army of the *Ægyptians*; with all the reſt of thoſe Miracles which viſibly ſucceeded one another, before that people went out of the Land of *Ægypt*? could he hope that none of the *Jews* would doubt of the truth of all theſe things (if they were falſe) nor have at leaſt the curioſity to enquire concerning them, of the *Ægyptians*, who in all probability were not combined in the Plot with him?

17. Moreover, could he believe that he ſhould be able eaſily to perſwade them, to give credit unto what he writes, of the Forty Years which they ſpent in the Wilderneſs, which is no leſs than another Series of Miracles? that he ſhould be able to make them believe (though there was no ſuch thing) that he had drawn out of a Rock, Water enough to quench the Thirſt of Five or Six Hundred Thouſand Men: that before their eyes the Earth had ſwallowed up quick, *Corah*, *Dathan* and *Abiram*, after he had advertiſed the people, that they ſhould die of a ſtrange and extraordinary kind of Death; that they

they themſelves had lived for the ſpace of Forty Years, only upon Food ſent down from Heaven; and laſt of all, that he ſhould be able to make them believe that great and dreadful ſight of Mount *Sinai*, while it appeared all in a Flame, with ſuch a noiſe of Lightning and Thunder, that the people who ſtood by, and heard and ſaw all that paſſed, deſired to treat and converſe no more, but by Ambaſſadors with that God, whoſe glorious preſence they thought they could not bear and live?

18. If *Moſes* had been ſo ſenſeleſs and mad, as to flatter himſelf with this hope, how unable would he have been even for that very reaſon alone, to ſucceed, and bring to paſs any great deſign! and inſtead of carrying matters ſo far, and bringing them to that Iſſue as he did, ſuch a mad head would not have failed to imbroil and confound all its own projects; where is there an example in all Hiſtories, of any cheat of this nature? theſe are not the ways and methods which Deceivers take; they do not lay open their Lies to ſo great a light, and they are too wary to chuſe Judges ſo hard to be deceived, as the Eyes and Ears of Six Hundred

dred Thouſand Men, and a whole Nation of Enemies; they feign ſome obſcure blind Mitacle, whereof there have been but few Witneſſes, and cauſe the Fame of it to be ſpread abroad by their Partiſans; above all they avoid with great care, the provoking of humane Nature to riſe up in contradictory oppoſition to them, which they would ſurely do, if they ſhould boldly take folks to witneſs of ſuch things, as wherein they ſhould have ſo great cauſe to fear to be belied: and there is nothing which they ſhun ſo much, as the giving occaſion unto Mens minds, to think often upon their Falſhoods, and the inducing them to make frequent reflections upon their Lies; they account themſelves happy, that they were once ſuffered to ſcape without being puniſhed for their cheating Tricks; and they cannot poſſibly ſo far root out of their natures all ſenſe of Fear and Shame, as to dare ſet groſs Impoſtures continually before the eyes of a whole Nation, taking them to witneſs, and exciting them by ſuch an unſufferable boldneſs to enquire into, and conſider of them, with the greater care and warineſs.

19. Let

19. Let *Moſes* be tryed by theſe Rules, to ſee whether he obſerves any of theſe precautions, and takes any of theſe meaſures, which Nature and Intereſt would teach the moſt deſperate, yea, and even the moſt Fooliſh inconſiderate Impoſtors. He ſpeaks upon every occaſion, both of the Plagues of *Ægypt*, and of the Miracles in the Wilderneſs, and that with a confidence ſufficient to provoke the moſt unſenſible, if their Reaſon could have ſuggeſted to them any colourable pretence for the contradicting of him; he reports to them things groſs and palpable, which could not be unknown to them. God hath given you (ſaith he) Manna, which was meat unknown to your Fathers; your Cloaths were not worn out, no nor your Shoes, for the ſpace of Forty Years: which of all the *Iſraelites* could be ignorant of the Truth of this matter of fact? he joins to all this, ſharp reproofs, Imprecations againſt their paſt unbeleif, and diſpleaſing Predictions of their diſorderly Behaviour for the future: in fine, he omits nothing that might have exaſperated their Spirits and moved them to give him the lye, if the things which he aſcribed to himſelf, had been falſe or uncertain

In ſo much, that though they be never ſo true, yet it is a kind of Miracle, that in all the Rebellions and Murmurings they were guilty of, there was not found ſo much as one of them that ever accuſed him of Impoſture.

20. It is certain then, that *Moſes* could not have a deſign to deceive the *Jews*, and it is as certain, that it was impoſſible for him to have really deceived them, and let not men pretend to make theſe proofs paſs for probable conjectures, and meer likelihoods only; for they are demonſtrations in matters of Fact, ſince they cannot be rejected by any man, without his being obliged by purity of Reaſon, to hold that all matters of Fact, mentioned in any Hiſtory whatſoever, are doubtful and uncertain.

21. For the ground of all humane certainty, is this, that Men are not fools, and that there are certain Rules in Nature, which they always follow in their Actings, unleſs they be mad, the contrary could no ſooner be ſuppoſed, but it would immediately follow, that there can be nothing firm and certain. Let it be once granted, that men may feign for ſport, or arguments ſake, That in the time of *Cæſar*

and *Pompey*, all Men were ſtruck with a Diſeaſe, which cauſed them to take the illuſions of their Fancy, for real Truths; upon this ſuppoſition, there will remain nothing certain in all the Revolutions, reported to have fallen out in thoſe times; and the Battels of *Pharſalia* and *Actium* may be reckoned amongſt the imaginations of Phanaticks. Thus when matters are brought to this paſs, That for to believe that ſuch a thing is not, it muſt be ſuppoſed (I do not ſay that a whole Nation, but) that a very great number of Men are all really Mad, there is an end of humane certainty, in matters of Fact, there is no more place for it, no not with reſpect to things preſent: Since it is no leſs ſuppoſable, that the Men of this Age, yea, and that we our ſelves are Mad, than that Men of former Ages were all Mad, and ſo not only all things paſt, ſhall be to us as if they had never been, but alſo we ſhall not know what to believe, even in thoſe things which daily fall under our Senſes, and we ſhall be no leſs in the dark, as touching things paſt and preſent, than we are as touching things to come.

22. But now it is paſt all doubt that the ſuppoſition that *Moſes* deceived the

Jews,

Jews, is properly of this kind; for not to ſpeak of the folly he muſt have been guilty of, if he had taken ſuch a way for attaining unto that end; it is clear that it is to make all this people paſs for ſo many Frantick Fools, to ſay, They really believed that themſelves paſſed through the Sea on dry ground, although it was not true; that they ſaw a Mountain all in fire, although they did not ſee it; that they lived upon Manna, whilſt they fed only upon ordinary Food; that their Cloaths did not wear out, although they were often forced to change them; that they ſaw *Moſes* with a ſtroke of his Rod, fetch out of a Rock, a Spring of Water, ſufficient to quench the Thirſt of Six Hundred Thouſand Men, although they ſaw no ſuch thing; to ſay that they believed all this, though it were all falſe, is to ſay that they were all Mad.

23. Doubtleſs it would be very difficult to invent either ſecret ways or Engines, whereby ſuch effects as theſe could be produced or imitated; and if there were any man that could do ſo, he would be ſure to have followers enough, as well as *Moſes*, and he might make Men believe, almoſt any thing he pleaſed. And yet it

muſt be granted, that the *Jews* really believed that they ſaw all thoſe great wonders, and that they believed thus, even without the leaſt ſcruple or doubt remaining in their minds; elſe they would not have ſubmitted ſo blindly to this Man's Law, nor ſuffered him to domineer over them with ſo much Authority, as that he alone ſhould be able, without Guards and Arms, to condemn ſeveral Thouſands of Men to Death, and to cauſe them all to be preſently Executed, *Exod.* 32. 26, 27, 28.

24. Some perſons have endeavored (not indeed to do the like, for no man was ever ſo Mad as to attempt it, but) to imagine ſeveral ways how *Moſes* might have deluded the *Jews*, and yet they have not done any thing to purpoſe. They pretend, for example, *That to make them paſs through the Red-Sea, he took his opportunity of the Ebbing of the Sea, and made them believe it had divided on purpoſe; and that when it Flowed again, he perſwaded them, it had cloſed again, and returned to its ordinary courſe, that it might ſwallow up the* Ægyptians. *They pretend alſo that the Water he fetched out of the Rock, was nothing elſe but an hidden Spring*

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which he found out by means of a Wild Aſs, which ſome Body followed by his order, as it went thither to drink. This is ſo pitiful, that it deſerves no Anſwer, only let it be conſidered, how a thing ſo common as the Ebbing and Flowing of the Sea could have been unknown, not only to the *Iſraelites*, who had lived above Two Hundred Years in *Ægypt*, but likewiſe to the Natives of that Countrey, who ruſhed into it ſo inconſiderately; and how could that Spring have been ſo little, as to lie hid from ſo many people, that were like to die for Thirſt, and yet be at the ſame time abundantly ſufficient to quench their Thirſt, and the Thirſt of all their Camels and other Beaſts; and finally, by what Inchantment could *Moſes* ſo dexterouſly blind the Eyes of all this people, as to make them believe, that all of a ſudden, a ſtroke of his Rod had produced that Spring, which cannot be conceived to have been leſs than a prodigious Torrent.

25. But it is to little purpoſe, for any Man to endeavor to give the World an account how ſome of thoſe Miracles might have been wrought, without the immediate power of God, ſo long as it muſt be

confeſſed, that no ſuch account can be given of them all. Men muſt either yield the cauſe, or elſe make the Syſtem entire, and ſolve all the *Phænomena*; for if there remain never ſo few, in which the *Iſraelites* could not be deceived, that is ſufficient to convince us, and oblige us to believe all the reſt; and to look upon *Moſes* as the Miniſter of God, who would reveal himſelf to Men: ſince the Laws of Nature once Violated, ſuffice to teach us, and make us ſee, that there is ſomething above Nature; and never Man before Jeſus Chriſt, appeared ſo viſibly to have been entruſted with the power of that Lord of Nature, as this Man that we ſpeak of.

26. It may be ſome will rather chuſe to ſay, That in truth it is impoſſible, that *Moſes* ſhould have deceived the *Jews*, but, *That it may very well be, that they themſelves have helped on the Cheat, and that they may have looked upon that heap of Miracles (as fabulous as they were) as a thing that might make them to be admired by other Nations.* But in truth there is nothing but the deſire of deviſing to ones ſelf ſome ground of doubting, what ever it be, that could produce ſuch a Phanta-

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ſtical ſuppoſition; for of all the ſuppoſitions that Infidelity could ſuggeſt, this certainly is the moſt undefenſible. We ſhall ſhow by and by, that this people could not have contributed their help to this Impoſture, by ſuppoſing, that preſently, or ſome time after *Moſes* his Death, and the Law being already eſtabliſhed amongſt them, ſome new Upſtart deviſed ſuch a ſtrange way to make them conſiderable and famous in the World: and by proving, that their Love to their Nation would have been ſo far from inducing them to conſent to it, as that it will appear that that alone would have been an invincible obſtacle thereunto; which is no leſs true, with reſpect to *Moſes*, than it is with reſpect to any other. But there is yet infinitely leſs probability, that the firſt *Jews* would conſent to any ſuch thing; for who could imagine that they would have plotted with *Moſes* to bring themſelves in Subjection to a Law, which they believed to be the meer product of his invention, and that for the ſame Law (of which they had ſuch an opinion) they would have ſuffered themſelves to be uſed ſo rigorouſly, as that a meer omiſſion in Ceremonies ſhould be

puniſhed with Death, and that without murmuring or repining at it? what more can be done or ſuffered, on the account of things that are moſt ſeriouſly managed and believed, and that are found to be eſtabliſhed time out of mind? beſides, that it would be a rare ſight indeed, to ſee Five or Six Hundred Thouſand Men all agreed, to report a known Falſhood, and that none of them all, nor of their Poſterity, ſhould ever contradict it, and give the reſt the Lie.

27. For there was not one of thoſe Miracles, whereof every particular perſon of that numerous people, all encamped together, could not but have known the Falſity (if they had been falſe:) and, which yet he was to Authorize, as having ſeen it with his own Eyes, or as having been done in his own, or his Fathers time; what a work then had this been for *Moſes*, to make ſure of ſo many perſons, and eſpecially amongſt a people ſo difficult to be Governed? and how comes it to paſs, that among ſo many, there ſhould not be either ſome conceited Fellow, or ſome ſober underſtanding man, that ſet himſelf to oppoſe ſuch a deſign? whoſoever ſhould have undertaken to do

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ſo, he muſt be very ignorant of the Nature of Man, who cannot ſee that ſuch an one would quickly have had as many followers as *Moſes*; or at leaſt, that he would have been deſirous to acquaint Poſterity with this Impoſture, and that he would have eaſily accompliſhed his deſire or purpoſe to do ſo.

28. Beſides, what could be a more proper and likely means to render the *Jews* ridiculous among all Nations; ſo far was it from being a fit means to make them be admired, and how blind muſt they have been, not to have ſeen this? for inſtance, what would the *Ægyptians* have ſaid concerning all thoſe Plagues, which *Moſes* ſays he brought upon them, concerning that Death of all their Firſt-born, and that Drowning of *Pharaohs* Army in the Sea? and how came all thoſe other Nations (whom they braged to have conquered in ſo extraordinary a manner) to be ſo enchanted, as to let ſo many fabulous Stories paſs in the World without contradiction, unleſs they were alſo in the Plot againſt themſelves, and were as real Enemies to, and haters of, their own Fame and Glory in the World, as it is imagined and ſuppoſed, that the *Iſ-*

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raelitos were ridiculously in Love with theirs.

29. Men may invent Fables, I confess, yet they do not carry them to that excess when they would have them to be believed, and above all, they are very careful to place the first rise of them in far distant times, and to vail them with the obscurity and darkness of many remote Ages. But as men never design to Pass for knaves or fools, so they never invent such fabulous stories as may be gainsaid and proved false by living Witnesses, yea by whole and much concerned Nations; as for instance, it had been a pretty project in the *Moors*, when they were returned into *Africa*, after they had been driven out of *Spain*, if they had undertaken to make the World believe, that they came out of it voluntarily by Miracles like to *Moses* his Miracles, and that after the *Mediterranian* Sea had opened it self to make way for their passage, they saw it close again to drown an Army of (I know not how) many Thousands of Men that pursued them, and yet the design we speak of, had been no less extravagant in the *Jews*: for we must not represent unto our selves those so remote times, although gross or rude, as so dark as they may seem

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to be, in thoſe times Men heard from one another; they had the ſame Intereſts, and the ſame Paſſions that we have: they ſaw what they ſaw, and felt what was to be felt as well as we do.

30. Theſe two hypotheſes then muſt be abſolutely abandoned, neither was *Moſes* an Impoſtor that deceived the *Jews*; neither were the *Jews* in confederacy with him to carry on the Plot. There remains nothing to be objected, but *that* Moſes *was not the Author of the Book that bears his Name, or at leaſt, that it is but ſince his death, that all theſe Miracles which it contains, have been added to it.* This is unbeliefs laſt Refuge; but Reaſon will not ſuffer a Man that hath the leaſt meaſure of common ſenſe to take up with it.

31. Although we had nothing elſe to certifie us that theſe are really the Books of *Moſes*, and that we have them ſuch as they were penned by him, but this that they bear his Name, as they themſelves witneſs, that they have been always attributed unto him, and that it came into no mans mind until now, to affirm the contrary; this ſhould be enough, and becauſe of this, we could not reaſonably doubt of their being his, ſince we have

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no other assurance that any Books written in former Ages at any considerable distance, are the Books of those Authors whose they are said to be.

32. And let none say that there are Books which, after they had passed for a time under the Name of certain Authors, have at last been found to be supposi itious; for without entring upon the Examination of that matter, I say that it is absolutely Impossible that this could happen to a Book of the greatest importance, to which the certainty of the Authors Name is Essential, and whereof in all Ages, Men have had so much cause, and so great an Interest to examine the Origination and Truth, for as Truth is of such a Nature, that all things (except falshood) agree with it, all things concur to Establish it, and there is neither care nor labour, that can find out any thing which is able to overthrow it; so on the contrary, it is impossible, but falshood will at last be found out, if we endeavour it: because it cannot be, but there will be an infinite number of things that are contrary unto it; and how great soever be the foresight and cunning of Impostors, it is not possible, though the humane understanding were not so

limited

limited as it is, to foreſee all inconveniencies, or to ſuit and accommodate every thing to the preventing of them, when they are foreſeen; for in fine, though there were for that purpoſe certain effects, whereof men were Maſters, and had the diſpoſal, It is certain that there is alſo an infinite number of things, which they have no power at all to diſpoſe of; to be able to prevent all things that might diſcover their forgery, they muſt be in a condition to diſpoſe of things preſent and to come, to change the order of all things, and in a word to command the Nature, the wits and wills of men at their pleaſure.

33. But beſides this, we have yet incomparably more and ſtronger proofs of the Books of *Moſes*, than there are of any other Books. Other Books are in few peoples hands, and there are not many who think themſelves concerned in them; thoſe that are concerned in them, do but ſeldom mind them, or their Intereſt in them, and even that Intereſt can be but comparatively of ſmall importance. But the Books we ſpeak of, are of a much different nature; they have always been in the hands of a whole great Nation; they have been the object of their conti-

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mal meditation: and since they were the foundation of their Religion, and that a Religion which abhors lying and deceiving, how could they have suffered themselves to be imposed upon in the matter of the Authors name, and the Book it self to be corrupted by the addition of so many Fables? or could it be done without their knowledg; yea, and who durst be so bold as ever to attempt it?

34. Let men take a full view of that prodigious Series of Miracles wrought in *Egypt*, and in the Wilderness, and then judge impartially, whether these are things that could be inserted into a Book, and yet that Book be made to pass for the Original. This is the most that could be done to some inconsiderable Book which should fall into the hands but of a few persons, and with some particular Miracle pretended to have been wrought before a few witnesses; and moreover, we see that such things do not spread far, nor last long; they are scarcely sooner forged, but they begin to be questioned, in so much that in time they come to be regarded by none, but the simple people, who believe by the Faith of the next intruder, and do not so much as think of getting clear and certain

tain notions of the least thing in the World. But there is nothing upon Earth clear, if this be not, that such things could not happen to such a Book, as we have described this to be. I might as well say that it would be no hard matter to insert now into the New Testament an History as long, and as considerable, as that of *Moses* his Miracles in *Ægypt* and the Wilderness: and how ridiculous soever this supposition appeareth to be, I know not whether it was not yet more difficult to insert such fabulous stories into the Books of *Moses*; since the *Jews* had at least as high an esteem for their Sacred Books of the Law, as we have for ours of the Gospel, and there were none among them whose most near and natural Interest it was not to know what they contained, had it been only that they might learn how to save themselves from that death which they were to suffer without reprieve, upon failure of the performance of some duties prescribed by their Law.

35. But that which invincibly proves the falshood of this supposition, is this, That there are in a manner two Histories of *Moses*: the one written in the Book that bears his name, the other as it were

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Engraven on the Ceremonies and Laws observed by the *Jews*, the practice whereof is a living Witneſs in behalf of the Book which Inſtituted them, and even in behalf of the moſt wonderful things which it contains; for the greateſt part of thoſe moſt aſtoniſhing Miracles were repreſented by the Ceremonies, and by the other things which belonged to the Worſhip of the *Jewiſh* Religion; the Pot of Manna kept in the Ark, was a ſtanding Monument of the Miraculous Food, wherewith God fed that People in the Wilderneſs; *Aarons* Rod that Budded, was a Monument of the way, how God confirmed unto him the Office of High-Prieſthood; and the Tables of the Covenant, were a Memorial of that which is Recorded in *Exodus*, concerning the eſtabliſhment of the Law; the Sacrifice of the Paſchal Lamb, the Ceremony of Unleavened-Bread, the aſſigning of the Tribe of *Levy* unto the Miniſtry of the Temple, did repreſent the deſtroying Angels paſſing over the Houſes of the *Iſraelites*, the Death of the Firſt-born of the *Ægyptians*, and the deliverance of thoſe of the *Iſraeletes*. The brazen Plates which were faſtned to, and

covered

covered the Altar, were a memorial of the Death of thoſe audacious *Levites*, who willfully contended with *Aarons* Race for the Prieſthood; in fine, the Ark, the Tabernacle, all the different Miniſtries of the Prieſts and *Levites*, all the Ceremonies of the Sacrifices and Purifications, all the Laws, the Aſſignation of the Country beyond *Jordan* to the two Tribes of *Reuben* and *Gad*, and to the half Tribe of *Manaſſe*; the Cities of Refuge for ſuch as ſhould happen to ſlay a Man unwittingly, all theſe things, I ſay, which it would be as Ridiculous to deny, as to pretend that there never was any *Jew* in the World, have a neceſſary reſpect unto, and connexion with the Books of *Moſes*, and Invincibly prove that they could not have been written ſince his time.

36. For otherwiſe, either all that we have been now diſcourſing of, muſt alſo have been Eſtabliſhed ſince *Moſes*, and after the Publiſhing of the Books aſcribed unto him; or elſe having been Eſtabliſhed by *Moſes* by word of Mouth, and without any Book, ſome other body muſt have written thoſe Books, and accommodated them to the Ceremonies and Laws which were already in uſe, adding thereunto thoſe

Miracles, the more to engage the People unto the obſervance of that Law. But all this is ſo far void of all probability, that there was never any till now, that durſt in earneſt aſſert it.

37. How could it be ſaid, for example, that the Pentateuch was written and publiſhed long after the Death of *Moſes*, and that it cauſed the Eſtabliſhment of the Law and Worſhip of the *Jewiſh* Religion which it contains? Then it muſt be ſaid alſo, that the Ark and Tabernacle, which are the Foundations of that Religion, were not made till long after *Moſes*, and till that Book had been publiſhed; but this is a thing abſolutely impoſſible; for all the *Jews* firmly believed that their Ark and Tabernacle were made by *Moſes*, as that Book relates, and it is not conceivable why or on what account they could have taken up ſuch an opinion, if they had made them both themſelves, after they had ſeen and recived that Book, which is now ſuppoſed not to have appeared in the World, till a long time after *Moſes*; it would be doubtleſs one of the prettieſt things in the World, and the moſt unparallel'd, either that this Book having been compiled all at once, and beforehand with that prodigious

digious number of Ceremonies and Laws, as already in uſe, they ſhould afterwards have been Inſtituted and ſetled; or that being compiled by degrees, and according as allthoſe things were Inſtituted and Eſtabliſhed, it ſhould always have had (as they ſay) a retractive effect or influence, and have wrought backwards, ſo as to cauſe each of thoſe Inſtitutions to be Aſcribed unto *Moſes*.

38. Likewiſe, how could this People, who at their firſt Imbracing of this Law, muſt at leaſt have known that it was not true that it had been in uſe amongſt them ever ſince *Moſes* his time, and that there had been a continued Succeſſion of Prieſts ever ſince *Aaron*; how, I ſay, could this People have been able to perſwade themſelves Univerſally to believe, that what was preſcribed by that Book had always been practiſed amongſt them; and that the Prieſts whom it Ordained had received their Miniſtry from *Aaron* by an uninterrupted Succeſſion. And finally, how upon the ſame principle could all the other Tribes and Families have ſuffered the Tribe of *Levy*, and Race of *Aaron* to appropriate unto themſelves all the priviledges belonging to the Prieſthood,

and to the Office of the High Prieſt?

39. There is no leſs abſurdity in the other Suppoſition, to wit, that the Law having been given by *Moſes* by word of Mouth, was preſerved for a time among the *Jews* by means of Tradition only, and that afterwards thoſe who committed it to writing added thereunto all thoſe Miracles. For beſides that, even this would be a kind of Miracle, and a thing very hard to conceive, that that People ſhould have received a Law ſo ſtrict and ſevere as that was, from a Man who had done nothing extraordinary, for proving that he had it from God; how could it be, that *Moſes*, who doubtleſs had the uſe of writing, ſhould have omitted a thing ſo neceſſary, and not have committed to writing a Law that contained ſo many Obſervations, ſo many Ceremonies, and ſo many Rules, that it was neceſſary to have it always before ones Eyes, for fear of failing in ſome or other point of duty preſcribed by it.

40. And indeed we learn alſo from the Book it ſelf, that *Moſes* did not fail to commit it to writing. *Moſes* (as it is ſaid, *Deut.* 31. 9, 10, 11, 12, 13.) *wrote this Law, and delivered it unto the Prieſts*

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the Sons of Levy,----*and unto all the Elders of* Iſrael, *and commanded that it ſhould be read before all* Iſrael, *in their hearing, at the end of every Seventh Year, in the Feaſt of Tabernacles.* And it is alſo ſaid in (I do not know how) many places of that Book, That God commanded *Moſes* to write that which he revealed to him upon the Mount; if the *Jews* then had received that Law from him only by word of Mouth, how could they have ever received a Book which ſhould have contained a Lie ſo groſs & evident? and which ſhould have carried in it an expreſs order from God, which their Law-giver had not obeyed.

41. That very Order, to read the Law every Seventh Year, at the Feaſt of Tabernacles, as having been given by *Moſes*, doth further clearly ſhow, that it could not have been changed nor corrupted: for it would have been impoſſible for ſuch corruptions not to have been diſcovered, or that being diſcovered, they ſhould have been ſuffered by a People devoted to that Law, and whoſe devout Subjection to it was grounded upon their believing it to be of God, and written by *Moſes*; beſides, that thoſe Miracles being moſt viſible to the Eye, ſcattered throughout the

Books, repeated in divers places of them, and linked with the principal transactions therein Recorded, there had been a neceſſity of making a new Book to take them in, and not meerly to alter, for that purpoſe, an old Book which had been already received.

42. "The Infidel then muſt yet once "more return to that pretended vain-glo-"rious humor of the *Jewiſh* Nation, and "maintain, that the *Jews* could eaſily ſuf-"fer this falſification: and that they were "even glad that all thoſe Miracles were "added to their Law, and that their "Chronicles, were filled with them.

43. This might have ſome probability, if the Queſtion were only about a matter of Civil or Political concernment; as for example, The *Romans* could have been content, that one ſhould have told them, that they were the Off-ſpring of *Æneas*, and it may be the *French* would be well enough pleaſed, that one ſhould derive their Original from the *Trojans*; theſe are things which pleaſe ſome Mens Fancies, and may paſs without contradiction, it being no Bodies intereſt to oppoſe them: and they do not interfer with other things that have been eſtabliſhed, and ſtedfaſtly believed,

believed, time out of mind, and that are looked upon as the only conſiderable. But as touching the *Jews*, a People ſo devoted to their Religion, ſo faithful Obſervers of the leaſt Traditions, and to whom lying was ſo ſeverely forbidden, this ſuppoſition is altogether without any appearance of truth.

44. For I cannot believe, that the Infidels boldneſs to deny any thing that makes againſt them, dare adventure ſo far, as to diſpute all the Evidence we have of the *Jews* Zeal for their Religion; ſince even yet to this day, they have ſo great a veneration for that Law, that though they have been diſperſed above theſe Sixteen Hundred Years, and ſee no accompliſhment of what was promiſed to them, notwithſtanding they obſerve it ſtill as far as they can, with the ſame ſtrictneſs, as they did at firſt, and wait continually for the fulfilling of thoſe promiſes; how improbable is it then, that they ſhould have ſuffered that which they looked upon as God's own word, to be mixed and blended with ſuch a fearful multitude of Lies, rendering themſelves thereby unworthy of Divine Protection, and liable to be convicted of Impoſture by the

Neighbouring Nations? would not this have been a venturing to loſe all, for to gain nothing?

45. This might ſuffice to convince all underſtanding and ſober Men; "but if "ſome would yet inſiſt upon the *Jews* "love for their Nation, and pretend that "the deſire of being admired, might have "induced them to permit and promote "this Impoſture; let us ſee whether it be not quite contrary, and whether there be the leaſt probability, that they believed they could advance their own Reputation by the things contained in that Book, which ſeem ſo ſhameful to the Nation in general; and though all had been for the publick good, let us ſee whether it be credible, that particular Perſons, and whole Families, would have willingly Sacrificed themſelves, and their Intereſts unto it: eſpecially conſidering, that nothing did conſtrain them; and that having nothing to do but to invent, it was in their choice to take what way they pleaſed, and to ſecure the Intereſts of all, without provoking ſo many people to diſcover their Frauds.

46. Had they only mentioned ſuch things as might have contributed to their Ho-

Honour, as thoſe great Miracles, which are an Evidence of Gods moſt ſpecial Protection, it had been abundantly ſufficient for their deſign, without inventing ſome things, which it was ſo many Peoples Intereſt to oppoſe, and other things which do expoſe that Nation to ſo great contempt.

47. For inſtance, what is there more miſerably baſe, than the Fears and Murmurings of this People, occaſioned by the bitter Waters of *Marah*, by the want of Food, and by the Thirſt they ſuffered in *Rephidim*? they are hardly ſooner come out of *Ægypt*, but they forget all thoſe great things, which they would make the World believe, that their God had there done for them? they think they are forſaken and betrayed; and complain, that they are treacherouſly brought out of a Countrey, where they lived at eaſe, (though they were Captives and Slaves in it) to deſtroy them in the Wilderneſs: they Queſtion the Power and Protection of that God, who had ſo eminently appeared for them; and are ready to Rebel againſt that very Man, who they believed, was choſen by God to deliver them; now is not this the ſhamefulleſt and greateſt weakneſs imaginable? is not this the higheſt

higheſt Ingratitude, both to their God, and to *Moſes* their Guide and Captain? what could their cruelleſt Enemies have invented more diſhonourable to them? and who could imagine, that to make themſelves renowned all the World over, and to cauſe Men to believe, they were the beloved People of God, it ſhould ever have entered into their thoughts, to paint out and repreſent themſelves ſo light and unconſtant, ſo unfaithful and ſo abſurd, that during the ſpace of Forty Years, wherein they Fed (as themſelves ſay) upon meat ſent down from Heaven, there paſſed hardly a Day on which they were not heard to cry like little Children, and to wiſh with Tears, they were yet Slaves in *Ægypt*, that they might fill their Bellies with Onions and Leeks.

48. The whole Five Books of *Moſes* muſt be almoſt copied out, to recount all the Unfaithfulneſſes, and all the Faults of this People, for therein is hardly any other thing to be ſeen; one would think they had been reſolved to make their Wickedneſs keep even pace, with the Grace and Favors of their God; almoſt upon all occaſions they Rebelled againſt their Leader; and were ſcarce delivered from one

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Judgment, when they brought upon themſelves another: nothing could hinder this ungovernable People from falling continually into the ſame Crimes; not the example of the Three Thouſand Men, whom the Sons of *Levy* ſlew by the commond of *Moſes*, to puniſh them for their Idolatry; nor the Fire and Plague from the Lord, which in Two Days time deſtroyed near Fifteen Thouſand Men for their Sedition; nor the dreadful Judgment of the Fiery-Serpents; nor the Tremendous Puniſhment inflicted upon them for their mixing with the Daughters of the *Midianites*, on which account *Moſes* cauſed to hang up all the Heads of them againſt the Sun, and Twenty Four Thouſand of the People died by the Plague?

49. But to ſay all in one word, what can be imagined more ſtrange, and more diſgraceful, to their Memory, than that general Apoſtacy which happened, when *Moſes* was upon Mount *Sinai*, and when thoſe Mad People forced *Aaron* to make them a Golden-Calf, and to offer Sacrifice unto it, as if it had been unto their God? Let all the circumſtances of this Action be well weighed, and it will undoubtedly appear; that a People which

have

have declared themſelves capable of falling into ſuch a Crime, have by ſo doing, Convicted themſelves of all Vices at once, and chiefly of Sottiſhneſs and Extravagancy. They tell us that they were brought out of an Enemies Countrey, by the greateſt and moſt unconceivable wonders that can be imagined; inſomuch, that there is hardly a moment of time mentioned in all their Hiſtory, in which the Almighty Arm of their God doth not viſibly appear; this their God Pardons them all their Murmurings, and all their Unfaithfulneſſes, and inſtead of Puniſhing their Diſtruſt, he Provides for them Meat and Drink, in places where there had never been any before, and ſatisfies even the loweſt and groſſeſt of their deſires.

50. Nevertheleſs, in the time when they knew that their Deliverer and Guide is on the Mount with that ſame God, to receive his Orders about the Government of them, a panick and a ridiculous Fear ſeaſes upon them: they cannot patiently bear *Moſes* his ſo long abſence, and without knowing well wherefore, they demand of *Aaron*, a viſible God to go before them: they force him to make a Golden-Calf, which they ſet up upon an Altar:

Altar; they call it the God which brought them out of *Ægypt*, and give to this pretty Deity, made of Ear-rings, the ſame Honors, and the ſame Thankſgivings, which they owed, and had before ſo often given unto the true God, Creator of Heaven and Earth, who had choſen them out of all Mankind for his ſpecial Favorites.

51. Truly, they muſt have loſt the uſe of their Reaſon, who can think that this People have ſuffered this Narrative of the Golden-Calf to be added to their Hiſtory, and that they have done it to make themſelves to be admired and eſteemed by other Nations; could they imagine that their Glory and Renown was imperfect without this, to make up the defects of it; and is it not on the contrary a diſgrace, which can never be rubbed off, and for which, their Poſterity will blame them for ever? And is it not rather, one of the greateſt Miracles in the World, that this Action of theirs could ever come to our knowledg, and that the whole *Jewiſh* Nation have not done their utmoſt, utterly to aboliſh the Memory of it? ſo far muſt we ſuppoſe the *Jews* to have been from inventing it againſt themſelves, or

from

from ſuffering to be added unto ſo many things, which would have made them deſervedly enough to be admired and eſteemed, an Hiſtorical Narrative, which covers them with perpetual Ignominy.

52. So we ſee, that *Joſephus*, who was far more tender of the intereſs of his Nation, hath choſen rather to expoſe himſelf unto the reproach of having violated the Laws of Hiſtory, by ſuppreſſing this publick Crime committed by the *Jews* in the Wilderneſs, than to expoſe them to the contempt and ſcorn of the World, by reciting it.

53. Moreover, how could be added to this Hiſtory, the Rebellion of *Corah*, which is a thing ſo injurious to all his Poſterity? was their not cauſe to fear, leaſt ſome one or other of his Family ſhould have diſcovered the Falſhood of it, to waſh off the ſtain of it from themſelves? why muſt *Corahs* Family bear that Mark of Infamy, rather than any other? did they caſt Lots for it? was it a thing ſo neceſſary, that they could not diſpenſe with it? and is it not manifeſt, that if it had been a Fiction, the whole Race in one Body, and with one conſent, would

would have oppoſed it, and deſired the Authors of that Table, to look out for ſome other Embelliſhment to their Hiſtory.

54. But if the laſt words of *Moſes* be conſidered, where he Denounces againſt them ſo many Curſes, Threatens them with ſo many Calamities, and after he had upbraided them with all their Unfaithfulneſs, further Declares, That they would do the ſame things anew, and for the Puniſhment thereof, ſhould fall into remedileſs Miſery and Diſtreſs; that they ſhould be run down by their Enemies, and reduced to the utmoſt Extremity, even to the eating of their own Children; that their Cities ſhould be deſtroyed, their Wives and Daughters ſhould be Raviſhed, their Sacrifices ſhould be Aboliſhed, and finally, that they ſhould be led Captives, and diſperſed through all the Earth, to be deſpiſed and abhorred by other Nations: if all this, I ſay, be conſidered, I know not what a Man he muſt be, who imagins that this People could have Conſpired with any Man, be who he will, that ſhould have ſo grievouſly diſpleaſed them.

55. But it is above all to be obſerved,

ſerved, that theſe are not the Diſcourſes only of a Man, that would frighten his followers, and bare Threatnings of Miſeries which were to befall the *Jews*, only in caſe they ſhould groſly tranſgreſs their Law; for if they ſeem conditional in ſome places, they are in others, poſitive and abſolute Propheſies, foretelling that they ſhould really tranſgreſs their Law, as they have groſly done, and that all thoſe Miſeries ſhould light upon them, as in effect it is come to paſs; how improbable then is it, that the *Jews* ſhould have been ſo ſimple, or rather ſo ſenſeleſs, as to ſuffer Propheſies of that Nature, to be added to their Hiſtory; and that for the advancement of the Glory of their Nation, they ſhould have conſented to a thing which could never but turn to their ſhame and diſgrace? for could not they clearly ſee, that if thoſe Propheſies were found to be falſe, their Religion would be accounted an Impoſture, and they would inevitably loſe the Reputation, which they might otherwiſe have acquired, by all the reſt of the wonderful Events mentioned in their Hiſtory? or that if they chanced to fall really into thoſe Miſeries foretold, they would be accounted the

worſt

worſt of Men: and inſtead of comfort, could expect nothing but blame, from all the World, for having fallen into thoſe Calamities which they were warned of, and for having fallen into them for no other cauſe, but for breaking the Law and Covenant of their God, whereby they drew down his Wrath and Indignation upon themſelves, and their Poſterity.

56. Thus then it appears, that when Men have given the greateſt liberty to their Fancy, it can produce nothing but Chymerical and groundleſs Suppoſitions. *Moſes* did not deceive the *Jews*, he could have no ſuch deſign, and though he had had ſuch a deſign, yet it was impoſſible for him to have compaſſed it by the ways and meaſures he took: neither did the *Jews* combine with him to deceive their Poſterity, and all the other Nations of the World: nor was it any new Upſtart, who to make them believe what he pleaſed, made uſe of ſuch things as he found eſtabliſhed and practiſed amongſt them, either by Tradition, or by Writing: and it was as impoſſible, that the *Jews* ſhould have Conſpired in this Impoſture with any other, as it was, that they ſhould have done it with *Moſes*.

57. Here you have ſome ſmall part of what may be ſaid on this great Subject; for it is not to be thought, that the proofs which the *Pentateuch* affords of its truth, can be fully drawn forth: the more we meditate on it, the more Evidence we ſtill find of its Divine Original, for it is an inexhauſtible Spring of Light; and without being at the pains to unfold and ſet them forth, if we read the Book it ſelf, we cannot but feel, or ſenſibly perceive, that the Language it ſpeaketh, is not the Language of Men, nor the product of their Wit: That nothing is further removed from the Methods, not only of Impoſtors and Deceivers, but alſo of the Prudent and Wiſe Men of the World; That it is of a moſt peculiar character, and altogether different from that of Men acting by their own Spirit: and that therein are not to be ſeen, either the common paſſions, or the ordinary intereſts of Men, or the drifts of prudence and foreca ſt, which may eaſily be ſeen in other Books that are of humane compoſure: and in fine, it may be ſenſibly perceived that it is impoſſible for any to put off the Man ſo far, as were neceſſary for the production of ſuch a work, wherein ſo little of Man appears.

58. Ne-

58. Nevertheleſs this Book is in being, we have it in our hands, and it was not made by chance: It hath been, and yet is the greateſt and moſt conſiderable object that ever was in the World, during the ſpace of above Two Thouſand Years, the moſt ſingular and famous People in the World, have been ſo devoted to it, and enamoured of it, that they have never ſuffered it to be out of their ſight: from this People it is come into the hands of Chriſtians, that is to ſay, it is ſpread abroad through the whole Univerſe; and after Sixteen Hundred Years, theſe Two ſort of People, irreconcileable Enemies to one another, do yet look upon it with the ſame Veneration, diſpute the one againſt the other for the true meaning of it, and both of them find in it, the original Title of that Right which they pretend to have unto the Heavenly Inheritance, in which both of them believe, that the reſt of Mankind have no part or portion.

59. Who then dare be bold to ſay, that it is free for him to ſtand Neuter, and not to concern himſelf in a matter of this Importance, nay, who that rightly conſiders it, can hinder himſelf from being concerned? who is there that can let this

book pass as it is, not caring to know whether it be true or false, as if it were a thing, whereof the truth were unsearchable and indifferent? or who shall dare desperately to run-counter unto such abundance of truth and light, as that Sacred Book holds forth, and without other help, than that of his own Fancy, and wretched Reason, to Determine, from the bottom of that dark Dungeon, where Nature hath confined him, that there is no Being in the whole Universe, able to work so many Miracles, and that they are but so many Fables and Visions?

60. But the reason why some persons are not moved and affected with these proofs, which are so sensible unto others, is because their Interest and their Passions have so much command of them, that they see other things but by halves. This is the true Spring of all the Doubts that are moved against Religion, because there is really nothing so contrary to their Lusts, as the manner of Life which it prescribes; and so it is no ways difficult, to conceive that Mens Lusts should oppose a thing which doth directly fight against them, and can never be established but by their Extirpation and Ruine.

61. And

61. And indeed this may well be ſo, on the account of the contrariety that is between Religion, and Mens Luſts, ſince we ſee the like even in natural things; and if ſometimes the meer imagination of a thing, which Men do not at all like, (though it be impoſſible the thing ſhould ever come to paſs) makes them Act, as if they really doubted it would come to paſs, even when they cannot really doubt; how much more may the neceſſary forſaking of all that is dear and near to Men in the World, be apt to blind them, and to make them doubt of Religion, unto the belief of which, the Heart and Will muſt contribute no leſs than the Reaſon and Underſtanding.

62. To give an inſtance, there is a well known Perſon of great Wit, and of great Judgment, but ſo much afraid of Death, that being one Day asked, if he would not lay his Life, that there is ſuch a City as *Rome*? though the gain were ſmall to be got by the wager, he freely anſwered, That he would not; now certainly ſuch a doubt as that there may not be ſuch a City as *Rome*, never came into his thoughts before, and if the propoſal had been made to him upon any other terms,

than the laying down of this Life, it had not been poſſible for him to have made the leaſt heſitation at the matter: but as ſoon as the Idea of Death preſented it ſelf to his mind, it wholy took up his thoughts; all the Evidences he had to prove it impoſſible, for *Rome* not to be, vaniſhed and came to nothing: and if there did not ariſe in his mind a formal doubt, that all which hath been ſaid for the exiſtence of *Rome* may be falſe, at leaſt there came ſomething into his head, or rather into his heart, which made him Act, as if he had indeed doubted of *Romes* exiſtence.

63. I know very well, no Man will confeſs, that addictedneſs to Pleaſures, or love of Life, can thus far blind him; and that every one pretends his doubts, are very ſincere, and that the averſion he hath from believing the things of Religion, proceeds only from his Reaſon and Underſtanding; neither is it good to preſs Men upon this point, ſince we cannot make them to ſee that in their our own hearts, which they ſee not there of themſelves: for the motions of the Heart or Will, are not like the motions of the Head or Undeſtanding. Theſe of the

Head

Head ariſe, either by degrees, and a Series of ratiocinations, or elſe by a certain quick and clear light, which makes us take up our Reſolutions, and fall to Action; and it is not poſſible that this ſhould be unknown to us, and that we ſhould not feel it. But now as for that which we do by the Byaſs of the Heart, it is far otherwiſe; for there it is certain Springs hidden in us, and Born with us, which prompt us to this or that, without proceeding in a diſcurſive way of Reaſoning, and almoſt without our knowledg; and hence it comes to paſs, that except we reflect frequently and attentively upon the motions of the Heart, and timely accuſtom our ſelves ſo to do, it is almoſt impoſſible not to be deceived in Judging of them; for the Heart (if one may ſo ſay) doth ſo mix it ſelf with the Reaſon, or rather doth ſo much maſter it, that it becomes the principle of all the Actions, yet ſo as it is ſcarcely perceived to have any influence upon them.

64. But let ſuch doubting Perſons, at leaſt acknowledg, that they do not do all that is in their power to get a clear Reſolution of their Doubts: which muſt needs be from ſome defect in the Will; they

will eaſily grant this, if they have the leaſt meaſure of ſincerity, ſince they cannot deny, but that the whole Life-time of Man ſhould be employed in the ſearch of ſo important a truth, as that of Religion is, whereas they have ſcarcely thought upon it a few Minutes, and of all things in the World, it may be, the truth of Religion is that, on which they have made leaſt reflection.

65. When Men are brought unto this ſincere willingneſs, to apply themſelves unto the ſerious conſideration of the proofs Religion, it will not be difficult, yet further to ſet forth unto them, the Evidences of it, taking the way which we have here chalked out; for beſides the proofs taken from matters of Fact, whereof we have given an Eſſay or Specimen, in this Diſcourſe, there is yet a very great number of proofs that depend upon ſenſible perception, and which appear to us in great abundance when we read the Scriptures with attention; and it is even theſe laſt ſort that deſerve chiefly to be minded, becauſe they have this advantage, that in perſwading us to believe the truth, they move us alſo to love it, without which all is unprofitable. It

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is true, there are but few Perſons duely qualified with the diſpoſitions neceſſary to their being feelingly moved and affected by them, that is to ſay, with a certain Spiritual Guſt of Truth, and an uprightneſs of Heart, which are rarely to be met with; But we muſt at leaſt endeavor to help others unto theſe diſpoſitions, and to awaken and ſtir up in them that Spiritual ſenſe, which ſhall be revived in them ſooner or latter, if ever they believe in a ſaving manner.

The End of the Firſt Part.

The End of the Fifth Part.

THE SECOND PART;

Containing An

EXAMINATION

Of a conſiderable part of

Pere Simon's

Critical Hiſtory of the OLD TESTAMENT.

WHEREIN

All his Arguments, with the weightieſt of *Spinoſa*'s againſt *Moſes*'s being the Author of the firſt Five Books of the Bible, are fully and clearly anſwered, and ſeveral difficult places of Holy Scripture are explained,

By *W. L.*

Sed quemadmodum apud eos, qui ſemel providentiam probè receperunt, non minuitur aut perit fides providentiæ ob ea quæ non comprehenduntur; ita neque ſcripturæ divinitati per eam totam diffuſæ quidquam detrahitur ex eo, quòd ad ſingulas dictiones imbecillitas noſtra non poſſit adeſſe arcano ſplendori doctrinæ qui in tenui & contemptâ locutione deliteſcit. Orig. Philoc. cap. 1. pag. 5. Edit. Cantabrig. 1658.

London, Printed for *Tho. Parkhurſt*, 1682.

The Second Part.

WHat is contained in theſe following Sheets, was firſt intended for a Preface unto the foregoing Diſcourſe, Tranſlated out of *French* into *Engliſh*, but when I had finiſhed it, I found it would be too long a Preface unto ſuch a ſhort Diſcourſe; and therefore upon Second thoughts, I concluded it would be better to ſubjoin it thereunto by way of Appendix, or Second Part. Who was the Author of the Diſcourſe, I do not certainly know; but it is probable, that *Monſieur du Bois de la Cour*, who wrote the Diſcourſe on *Paſchal* his Thoughts, or Meditations on Religion, &c. was likewiſe the Author of this Diſcourſe; for they are frequently bound together, and were both Publiſhed, the one in 1671, and the other in 167[illegible], with the approbation of the ſame Doctors of the *Sorbon*, excepting one whoſe name is not ſubſcribed with the other Six, unto the approbation of this Diſcourſe. But who

who ever be the Author, he is a Man of Parts, and has done worthily in this Diſcourſe, in which he hath ſhewed his high Veneration of the Holy Scriptures, and hath irrefragably proved the truth of the moſt Signal and Miraculous matters of Fact, contained in the Books of *Moſes*, and by that means he hath proved the Divine Original and Authority of all the Laws and Ordinances given by *Moſes* unto the *Iſraelites*, and Recorded in his Books: So that the Tranſlation of it cannot but be of good uſe unto *Engliſh* Readers, for confirming them in the Faith, and ſtrengthening them againſt Tentations, unto Infidelity in theſe Backſliding Times. The Diſcourſe is ſo well Penned by the Author, that it needs no Recommendation from any; its own great Excellency and Uſefulneſs will abundantly ſuffice to commend it unto any ingenious Man, that ſhall be at the pains of ſpending half an Hour in Reading of it. It would therefore have been altogether needleſs for me to have added unto it what follows here in this Second Part, if there had not been lately Publiſhed in *Engliſh*, a Book of *P. Simon's*, Intituled, *A Critical Hiſtory of the Old Teſtament*; where,

Book

Book 1. Chap. 5. Pag. 36. in the Contents of that Chapter he hath theſe very Words, Moſes *cannot be the Author of the Books which are attributed to him.* I had no ſooner Read this in the contents of the Chapter, but I was deſirous to know what Arguments he uſed to prove ſuch an uncouth Aſſertion, as had ſeldom been heard of from any before, but ſuch as *Hobs* in his *Leviathan*, *Pereyre* in his *Syſtema Præadamiticum*, and *Spinoſa* in his *Tractatus Theologico-politicus*, all Atheiſts or Infidels. And thereupon having Read and Examined all he ſays to prove his Aſſertion, I thought it would be neceſſary, together with the Precedent Diſcourſe, to Publiſh a few ſhort Animadverſions on what he has written in his *Critical Hiſtory*, againſt the *Pentateuchs* being written by *Moſes*. And that what I have to ſay, may be the better underſtood, and the more convincing and ſatisfactory unto the Reader, I ſhall proceed in this Method,

Firſt, I ſhall ſhew what is the Truth to be believed, and what is the Belief of the Chriſtian Church.

Secondly, What is the opinion of *P. Simon*, and wherein he agrees with, or differs

fers from the common Faith of the Church in this matter.

Thirdly, Answer his Arguments, whereby he endeavors to prove his Opinion, *That* Moſes *could not be the Author of the Books which are attributed to him.*

Now for the Firſt, The Truth to be believed, is (1.) That the whole Scripture of the Old Teſtament, and conſequently the *Pentateuch*, or firſt Five Books of the Bible, were written by Divine Inſpiration, and that God is the primary Author thereof; this is proved from *Luke* 16. 29, 31. *They have* Moſes *and the Prophets, let them hear them,* &c. And *Luke* 24. 25, 27, 44, 45, 46. And from 2 *Tim.* 3. 16. where it is expreſly ſaid, *That all Scripture*, or the whole Scripture, *is given by Inſpiration of God.* And 2 *Pet.* 1. 20, 21. where it is expreſly affirmed, that the firſt thing to be known concerning the Scriptures, is this, *That no Prophecy of the Scripture, is of any private Interpretation* (that is, of any Mans own Inventing:) *for the Prophecy came not in old time by the will of Man: but Holy Men of God ſpake as they were moved by the Holy Ghoſt.* The ſame Truth is clearly proved, from *Pſalm.* 147. 19. compared with *Rom.* 3. 2. & 9. 4.

(2.) That

(2.) That this being firſt known and believed, and ſo the Divine Authority of the Holy Scriptures ſecured, it matters not very much, whether we ever certainly know the names of all the Holy Men whom God uſed as his Inſtruments, in writing the ſeveral Books of Sacred Scripture; for there are ſome Books of Scripture that bear the names of no Man, as Author of them under God, and yet they are as much of Divine Authority, as thoſe Books that have the name of ſome Prophet, or Apoſtle, expreſſed in their Title; and the names which Books of Scripture bear, do not always import, that the Man whoſe name the Book bears, was the Writer of the Book, but that the Book was written of, and concerning him, and his Acts. Thus the Book of *Joſhua* is ſo called, becauſe it was written of, and concerning *Joſhua*; though it is probable, it was not written by him, but by ſome other Holy Man of God after his Death; ſee for this Biſhop *Richardſons* Obſervations on the Old Teſtament, *pag.* 45. the like may be ſaid of ſome other Books of Holy Scripture. That then which concerns us moſt, is to know, whether God be the Author of the ſeveral

Books in the Canon of Scripture; and if we be once ſure of this, we need not trouble our ſelves much about the knowing of the names of the ſeveral Men by whom it pleaſed the Lord God to conſign them to Writing. *Gregory* the Great, in his Preface to his Expoſition on *Job*, has this Remarkable ſaying, [" *Si Magni cujuſdam viri ſuſceptis Epiſtolis*, &c. If " having received the Letters of ſome " great Man, we ſhould read the Words, " and enquire by what Pen they had been " written, truly it would be ridiculous if " we ſhould endeavor not to know the " Author of the Letters, nor to underſtand the ſenſe, but to find out by what " Pen the ſeveral words of them had been " written: ſince then we know the thing, " and that the Holy Spirit is the Author " of it, what elſe do we in enquiring after the Writer, but in reading the Letters, ſtand asking by what Pen they " were written.]

Yet (3.) when a Book of Holy Scripture bears the name of its Author, and an Univerſal Hiſtorical Tradition aſſures us that ſuch a Man was indeed the Author of it, we are bound to believe it, and cannot rationally disbelieve it, without a demon-

demonſtration to the contrary. Thus we know the Books of *Plato*, *Ariſtotle*, and *Cicero*, to have been written by thoſe Authors; and this is ſo clear and certain a truth, (" *Ut de iſtorum librorum Authori-* " *tatibus dubitare dementis ſit, utque ri-* " *dendus ſit non refellendus qui de iis queſti-* " *onem movet,*) That none but a Madman " will doubt of the Authors of thoſe " Books, and he is to be laughed at, and " not confuted, who moves a Queſtion " concerning them; as holy *Auguſt.* writes, *contra Fauſtum Manich. lib.* 32. *cap.* 21. And as he ſays, That he knew the writeings of the New Teſtament to be the writings of the Apoſtles, by the ſame means that the *Manichees* knew the writeings of *Manes*, to be the writings of *Manes*; ſo I ſay, That by what means we here in *England* know the late Critical Hiſtory of the Old Teſtament, to be the writing of *Pere Simon* a Prieſt of the Oratory; by the like means we know the *Pentateuch* to be the writing of *Moſes*; and we ought not to disbelieve it, having the Univerſal Teſtimony of *Jews*, *Chriſtians*, *Mahumetans*, and many *Heathens*, to ground our Faith upon; unleſs it be firſt clearly demonſtrated to us, that it

implies a contradiction, that *Moſes* ſhould have written it; which I know, that neither *Pere Simon*, nor any Man elſe can do. And the reaſonableneſs of what I have now ſaid will yet further appear, if it be conſidered that our Lord Chriſt himſelf gives Teſtimony unto the writings of *Moſes* in general, (*John* 5. 46, 47. Moſes *wrote of me, But if ye beleive not his writeings, how ſhall ye beleive my words* ?) and both he and his Apoſtles frequently appeal unto them, and quote paſſages out of them. This is the truth to be believed, and this is actually believed by the Chriſtian Church. Yet it is no matter of Faith, that there are no various Lections in the Scriptures of the Old and New Teſtament, nay it is a matter evident to Senſe, that there are various Lections; it is no matter of Faith, that through the length and injury of time, and Negligence of Tranſcribers and Printers, there are no miſtakes at all in the Originals of Holy Scripture; on the contrary, we acknowledg that there may poſſibly be ſome miſtakes, even in the *Pentateuch*, through the length and injury of time, and the negligence of Tranſcribers and Printers, but thoſe miſtakes we believe, do not at all

all hinder the Holy Scriptures from being a perfect Rule of Faith and Life, in all things neceſſary, to the Glorifying of God, and Saving of our Souls. Nor laſtly, is it matter of Faith, That *Moſes* wrote every Word and Sentence, Chapter and Verſe, of the *Pentateuch*, with his own hand. It is ſufficient that we believe he wrote it himſelf, or by other perſons, whoſe help he uſed in the writing of it; and when it was written, he reviſed it and approved it, and in this he was aſſiſted by the Holy Spirit, inſpiring, guiding and directing him. And if there be any thing in the *Pentateuch*, beſides the miſtakes of Tranſcribers and Printers, that was written after *Moſes*'s time, it was added upon good Reaſons by *Joſhua* or *Ezra*, and the great Aſſembly, who were Men of a Prophetical Spirit, and inſpired by God, in what they did of that nature.

Now in the Second place let us ſee, what is the opinion of *Pere Simon*, and wherein he agrees with, or differs from the common Faith of the Church, in this matter.

And Firſt, He agrees with us in theſe following particulars, (1.) That the whole Scripture of the Old Teſtament,

and conſequently the *Pentateuch*, was of Divine Inſpiration, and that God was the primary Author thereof; this is demonſtratively proved from his own expreſs words; in his Preface, *pag.* 4. [" But " beſides, that this Principle (of a Di- " vine of *Paris*, That the whole Scrip- " ture is not equally Divine and Canoni- " cal) is dangerous, it is directly oppo- " ſite to the Doctrine of the New Teſta- " ment, which acknowledges every thing " throughout the whole Scripture for " Prophetical, and to have been inſpired; " wherefore I thought I ought to lay " down ſome Principles, whereby we " might aſcribe every thing in the whole " Scriptures to Prophets or Perſons inſpi- " red by God, even to the alterations " themſelves, thoſe only excepted, which " had happened through length of time, " or negligence of Tranſcribers.] And *Book* 1. *Chap.* 1. *Pag.* 3. [" I have divided " this work into Three Books, the Firſt " of which, Treats at large of the Au- " thors of the Bible, which I have called " Prophets, with *Joſephus* (*contra App.*) " and moſt of the Fathers, becauſe they " were in effect directed by the Spirit of " God, and that St. *Peter* calls the whole " Scrip-

" Scripture Prophecies. During the *He-*
" *brew* Common-wealth, there were from
" time to time among them, theſe ſorts
" of Perſons inſpired by God, were it to
" write Divine and Prophetick Books, as
" the ſame *Joſephus* has remarked, or as
" *Euſebius* ſays, to diſtinguiſh betwixt
" thoſe that were truly Prophetick, and
" others that were not.] And *Pag.* 4.
" [They (the publick Writers) had the
" liberty in collecting the Acts which
" were in their Regiſteries, to add, dimi-
" niſh and change, according as they
" thought fit, and the Books (as
" *Euſebius* ſays) which were declared Sa-
" cred, were reviewed by Perſons inſpired
" by God, who Judged whether they
" were truly Prophetick or Divine.] And
Pag. 21. [" I know it is expreſly forbid-
" den in *Deateronomy*, either to add or
" diminiſh any thing from the Word of
" God. But we may Anſwer with the
" Author of the Book, Intituled, *Cozri*,
" that this prohibition relates only to pri-
" vate Perſons, and not to thoſe whom
" God had expreſly commanded to inter-
" pret his Will; God promiſed to the
" Prophets, and to the Judges of the *San-*
" *hedrim*, who ſucceeded *Moſes*, the ſame

" Grace, and the ſame Spirit of Prophe-
" cy, as thoſe had who lived in his time,
" and therefore they have held the ſame
" Power, not only of Interpreting the
" Law, but alſo of making new Ordi-
" nances, which were afterwards writ and
" placed in the Regiſteries of the Repub-
" lick.] And *Pag.* 22. [The Church has
" not the Right of making Books Cano-
" nical and Divine, as the Prophets had
" in the Old Teſtament, but only to de-
" clare them Canonical.] In fine, *Book* 1. *Chap.* 1. *Pag.* 1. [" None can doubt,
" but that the truths contained in the Ho-
" ly Scripture are infallible, and of Di-
" vine Authority; ſince they proceed im-
" mediately from God, who in this has
" only made uſe of the Miniſtery of Men
" to be his Interpreters. So there is no
" Perſon, either Jew or Chriſtian, who
" does not acknowledg that the Scripture
" being the pure Word of God, is at the
" ſame time, the firſt principle and foun-
" dation of Religion.] Here is clear and full proof from his own expreſs words, of his agreement with us in the firſt particular before mentioned.

Secondly, He agrees with us in this, That though Men having been the Depoſitories

ſitories of theſe Sacred Books, as well as of all others, and in their firſt Originals having been loſt, it was in ſome ſort impoſſible, but that there muſt needs happen ſome changes, as well by reaſon of the length of time, as the careleſneſs of Tranſcribers; as it is impoſſible, it may be, to find one *Engliſh* Bible in all *England*, without ſome Letter, Sillable, or Word Miſprinted, yet God by his ſpecial Providence hath taken ſuch care of the Sacred Scripture, as that it is preſerved to this Day, perfect, intire and uncorrupt, in all things relating to Faith and Manners, and neceſſary to be believed or practiſed, in order to Salvation. This is proved alſo from his own words, *pag.* 7. ["The Fathers were perſwaded, that "theſe Errors that were crept into the Bi- "ble by the means of theſe Tranſcribers, "had no relation to Faith or good Man- "ners, or carried any weight to the "framing of the Judgment which we "ought to make of the Scriptures in ge- "neral. This does not hinder us, but that "we ſhould acknowledg the Divine Pro- "vidence, in the preſervation of this "Book, which has paſt through ſo many "hands, and ſo many Ages; a great ma-

"ny

" ny of theſe Errors of Tranſcribers, re-
" late to the Chronology and Genealogies
" in the Books of the Old Teſtament:
" but we may ſay with S. *Auguſtin*, that
" theſe difficulties are in the number of
" thoſe of which we may ſpeak freely,
" and we may be ignorant of, *Salva fide*
" *qua Chriſtiani ſumus.* This ſame Provi-
" dence has likewiſe not permitted the
" *Jews* malitiouſly to corrupt the Holy
" Scriptures, as many Fathers ſeem to re-
" proach them. *Origen*, S. *Jerome*, and
" S. *Auguſtin*, have done them more Ju-
" ſtice; and thoſe who at this day re-
" proach the *Jews* with the ſame thing,
" have not throughly examined the mat-
" ter.] And *pag.* 9. [This Author (*Ma-*
" *riana*) ſhews very plainly, that the in-
" tention of the *Council of Trent* in de-
" claring the Vulgar Tranſlation Authen-
" tick, was not to exempt it from all
" ſorts of Faults, but only from Errors
" which might introduce a change, either
" in Faith or Manners; which he con-
" firms by ſeveral Authorities, and princi-
" pally by the Teſtimonies of *Andrew de*
" *Vega*, and *Jacob Lanis*, at that time ſu-
" perior of the Order of Jeſuits, who aſ-
" ſiſted at that Council.]

Thirdly,

Thirdly, He agrees with us in this, That being ſure that God is the primary Author of the ſeveral Books of Scripture, it is no great matter whether we certainly know or not, the names of the Men by whom God was pleaſed to commit them to writing; this is proved from his own words; in his Preface, *pag.* 2. [" Having " Eſtabliſhed in the *Hebrew* Common-" wealth the Prophets or Publick Writers, " who took care of collecting faithfully " the Acts of what paſt of moſt impor-" tance in the State, we need not too curi-" ouſly inquire, as uſually Men do, who " were the Authors of each particular " Book of the Bible, becauſe it is certain " that they were all writ by Prophets, " *&c.*] And in *Book* 1. *Chap.* 1. *Pag.* 3. " [We ought not to ſearch with too much " curioſity, who have been the particular " Authors of every Book of the Bible; " it ſufficeth, according to the Maxime of " *Gregory* the Great (*præfat in lib.* Job) that " theſe Books were written by Prophets. " *Quis hæc ſcripſerit, valde ſupervacue* " *quæritur, cum tamen Author libri, Spiri-* " *tus Sanctus fideliter credatur.*].

Fourthly, yet farther, He agrees with us ſo far as to hold, That in a true and good

good ſenſe *Moſes* may be the Author of the whole *Peutateuch*. This is clearly proved from his own expreſs words; in *Book* 1. *Chap.* 1. *Pag.* 3. [" If theſe Pub-
" lick Writers were in the *Hebrew* Com-
" mon-wealth from the time of *Moſes*,
" as is extreamly probable, it will be very
" eaſie to ſatisfie all difficulties that may be
" brought to ſhew, that the *Pentateuch*
" was not wholy written by *Moſes*, which
" is ordinarily proved by the manner of
" its writing, which ſeems to inſinuate,
" that ſome other than *Moſes* collected the
" Acts, and put them down in writing:
" ſuppoſing theſe Publick Writers, to them
" we may attribute what relates to the
" Hiſtorical part of theſe Books, and to
" *Moſes* all that which belongs to the Laws
" and Ordinances, and it is this which
" the Scripture calls the Law of *Moſes*:
" thus one may ſay in this ſenſe, that
" the whole *Pentateuch* is truly *Moſes*'s,
" becauſe thoſe who made the collection,
" lived in his time, and did not do it but
" by his Order.] And *Pag.* 20. [Ac-
" cording to this principle, we ought to
" expound that paſſage, where it is ſaid
" (that *Moſes* wrote what God command-
" ed him;) for there is nothing more
" ordinary

" ordinary in the Scripture, than to aſcribe " unto one perſon what he Orders ano- " ther to do, chiefly when the thing is " done in his name.] Thus we ſee wherein *Pere Simon* agrees with us in the common belief of all Chriſtians. He agrees with us ſo far, as to acknowledg not only that the whole Scripture of the Old Teſtament is of Divine Inſpiration, and that it is uncorrupt in all things that relate to Faith and Life, and are neceſſary to be believed or done, in order to Salvation: but alſo, that the whole *Pentateuch* is truly *Moſes*'s, becauſe if it was not all written by himſelf immediately, yet it was written by others in his time, and in his name, and by his order; and then ſure what was ſo written, was reviewed and approved by himſelf. If *P. Simon* were ſincere in all this, and did not deny it again by his ſelf-contradiction, we needed not much to oppoſe him in this matter; for we are under no neceſſary obligation to believe, that *Moſes* wrote down with his own hand all the occurrences of every Day, during the whole ſpace of the Churches being in the Wilderneſs; he might poſſibly appoint ſome other perſon or perſons of known Integrity, to do that for him,

him, and in his name: and being ſo done, and then reviewed and approved by himſelf, it was all one, as if he had done it with his own hand. But notwithſtanding this agreement, we ſhall find that there remains yet a difference between *P. Simon*, and other Chriſtians, as to this matter; and that is it we are next to take into conſideration. And

Firſt, He differs from the whole Church of God, and from himſelf too, by ſelf-contradiction, in this, *That he thinks* Moſes *may have written the* Pentateuch *by an humane and fallible Spirit.* I prove this by conſequence, from his own words, *Pag.* 40. [" It is true (ſays he) " that the beſt Authors ſometimes fall in- " to little miſtakes, ſo likewiſe do we not " pretend to draw from thence an infallible " conſequence to prove that *Moſes* could " not be the Author of the *Pentateuch*, in " the Order that it is.] Here he manifeſtly ſuppoſes, that *Moſes* in writing the *Pentateuch* might fall into little miſtakes, and ſo he might be the Author of it, notwithſtanding the diſorder that is in it; and is not this to ſuppoſe, that *Moſes* might write it by an humane and fallible Spirit? for none I think will ſay, that a

Man

Man writing by Divine Inſpiration, can fall into any miſtakes, little or great; I am ſure not into ſuch diſorderly miſtakes, as he pretends to find in the Hiſtory of the Creation of Man.

Secondly, He differs from the whole Chriſtian Church, in affirming, that for ſo much of the Hiſtorical part of the *Pentateuch* as *Moſes* wrote, or might write, he copied it out of other ancient Books, or elſe committed to writing what he had learned from, Oral Tradition. This difference is the ſame upon the matter with the former, and I prove it alſo from his own expreſs words, *Book* 1. *Chap.* 3. *Pag.* 27. [" A Book of the Wars of the Lord, " of which mention is made in the *Num-* " *bers* (*Numb.* 21. 14.) is an evident " proof, that the Stories which are related " in the Five Books of *Moſes*, have like- " wiſe been taken out of ſeveral collecti- " ons which have been loſt.]. And *Pag.* 54. moſt clearly, [" We may likewiſe ap- " ply (ſays he) to the Book of *Geneſis*, " what we have already ſaid touching the " manner of the inregiſtering the publick " Acts in the time of *Moſes*; this Book " contains the Creation of the World, " and many things which happened many

" Ages

" Ages before him: and in all *Geneſis*
" there is no obſervation of Gods dictating
" to *Moſes* what is there related, it is not
" likewiſe ſaid, that he writ it by the Spi-
" rit of Prophecy: but all theſe Hiſtories
" and Genealogies are ſimply related, as if
" *Moſes* had taken them from ſome Authen-
" tick Books, or elſe had had a conſtant
" Tradition.] And in the ſame place,
" [*Moſes* without doubt has had other
" Records (than the fabulous Books of
" *Adam*, *Seth*, *Sem*, *Abraham*, &c.)
" were they writ, or were they preſerve
" *viva voce* down to him, in the Fami-
" lies which God had choſen to be faith-
" ful to him in the Worſhip of true Reli-
" gion.] Doth not this look too like un-
to what I mentioned before, that *Moſes* might write the Book of *Geneſis* by an humane fallible Spirit? which is contrary unto *Gal.* 3. 8. & 4. 21, 22, 30. *Rom.* 4. 17. 23, 24. 1 *Cor.* 15. 45. *James* 2. 23. for theſe Scriptures do plainly aſſert the Divine Original and Authority of the Book of *Geneſis*.

Thirdly, He differs from the generality of Jews and Chriſtians, in that he not only ſays, there may be ſome few things in the Books of *Moſes*, as we now have them,

them, which were not written by *Moſes*; but he poſitively and peremptorily affirms, that there are *de facto*, a great many things now in the Books of *Moſes*, which could not be written by *Moſes*. This is proved from his own words, *Pag.* 4, 5. ["The "publick Writers which were in his time, "and writ out the ancient Acts, have "ſpoke of *Moſes* in the Third Perſon, "and have uſed ſeveral other ſuch like "expreſſions, which could not be *Moſes's*: "but they for all that have never the "leſs Authority; becauſe they can be a- "ſcribed only to perſons, which *Moſes* had "commanded to put into writing the "moſt important Actions of his time.] And *Chap.* 2. *Pag.* 19. ["We ſhall diſtin- "guiſh in the Five Books of the Law, "what has been writ by *Moſes*, from what "has been writ by theſe Prophets or pub- "lick Writers. We may attribute to *Mo- "ſes* the Commandments and Ordinances "which he gave to the People, and al- "low theſe ſame publick Writers to be "the Authors of the greateſt part of the "Hiſtory. *Moſes* in quality of Legiſlator, "writ all which relates to the Statutes, "and left to the Scribes or Prophets "the care of collecting the Acts of the

" moſt material Tranſactions which paſt,
" that they might be preſerved to Poſteri-
" ty.] And *Pag.* 20. [But if we con-
" ſider with never ſo little attention, the
" whole Body of the *Pentateuch*, we may
" obſerve this diverſity of Writers which
" I ſpeak of, which will more appear in
" the ſequel of this Diſcourſe, where I evi-
" dently make the falſity of the reaſons
" appear, which the *Jews* uſe to prove,
" that *Moſes* is the Author of the whole
" Law.] And as was obſerved in the be-
ginning, in *Pag.* 36. *Contents* of *Chap.* 5.
" [*Moſes* cannot be the Author of the
" Books which are attributed to him.]

Thus I have given a faithful account of the Judgment of *P. Simon*, and ſhewed wherein he both agrees with, and differs from the common Faith of Gods Church. And ſince he hath the generality of Jews and Chriſtians, yea Chriſt himſelf and his Apoſtles againſt him, he had need of very clear and ſtrong irrefragable Arguments to ſupport his ſingular opinion, to wit, that (in his ſenſe) *Moſes* could not be the Author of the Books which are attributed to him.

And now we come in the Third place to conſider the grounds of his Opinion,

and

and to answer the Arguments by which he endeavors to prove it.

His Arguments may be reduced to Three Heads; First, He argues from the Repetitions that are in the *Pentateuch*. Secondly, From the Transpositions that are in it. Thirdly, From several passages in it, where there are such expressions, as seem to intimate, that *Moses* could not be the Author of them.

I begin with the First, His Argument from Repetitions, ["There are (says he, "*Pag.* 37.) many Repetitions of the same "thing in the *Pentateuch*, which are ap- "parently not *Moses's*, but rather theirs "who have made a collection of the Ho- "ly Scriptures, and have joined together "several Readings or Explanations of the "same words, not thinking it convenient "to leave out of their Copies what might "illustrate the Text."] And then he gives Instances of these Repetitions. But before I come to examine his Instances in particular, I answer to all in general. Since *P. Simon* acknowledges that those who made the collection of the Holy Scriptures were Men of a Propherical Spirit, and Divinely Inspired, as *Moses* was, what greater absurdity is there in *Moses* his be-

ing the Author of these Repetitions, than in any other Prophets their being the Authors of them? Was not God as free to repeat the same thing over and over again for illustrating the Text, by the Ministry of one Prophet, as by the Ministry of another? *P. Simon* seems to be better acquainted with the Rules of Grammar, than with the Rules of Reasoning; now I come to his particular Instances.

First, He begins with *Gen.* 7. *v.* 17, 18, 19, 20, 24. & *v.* 21, 22, 23. and first finds fault with its being said Five times over in Five Verses, *That the Waters prevailed.*

But I Answer, If his Self-conceit had not blinded him, he might have seen that there was good reason for, and great Grace in this Repetition; for as the Waters of the Flood prevailed gradually, and still rose higher and higher, so it was fit that the words should be adapted to the thing.

First, The Waters increased so far on the Earth, that they bore up the Ark, and set it a floating; and this is expressed as we have it in *Verse* 17.

Secondly, The Waters increased to that degree, that they set the Ark a going or moving progressively from one place to another, and this is expressed, as in *Verse* 18.

Thirdly,

Thirdly, The Waters increaſed ſo exceedingly, that the higheſt Mountains in the World were covered with them, and this is ſutably expreſſed, *Verſe* 19.

Fourthly, The Waters increaſed yet ſo wonderfully upwards, above the higheſt Mountains, that they were Fifteen Cubits under Water, and this is expreſſed, as in *Verſe* 20.

And then Fifthly, and Laſtly, Since the ſpace of time, in which the Waters prevailed upon the Earth, was One Hundred and Fifty Days, this is appoſitly expreſſed, as in *Verſe* 24, and laſt of the Chapter.

What now doth this Man deſerve, who quarrels with the Spirit of God for theſe repeated expreſſions which carry ſuch a Grace in them, being ſo well fitted to the nature of the thing ſpoken of?

Next, he finds fault with the Repetitions in *Verſ.* 21, 22, 23.

I Anſwer, Here indeed is a Repetition of the ſame thing, but it is in ſomewhat different words, and who knows but it might be to aſſure us of the Truth of the thing, which God foreſaw ſome Men would not believe, to wit, That the Flood was ſo Univerſal, as to deſtroy utterly every Living thing from off the

Face of the whole Earth, except *Noah* and them that were with him in the Ark; and whatever be ſaid of that, yet it cannot be denyed, but it is free for God to expreſs his mind as he pleaſes, if there be nothing in the expreſſions but what is true, as certainly there is not in this place. And it may be, that in expreſſing himſelf thus, he condeſcended to accomodate himſelf to the genius of the *Hebrew* Tongue, and to ſpeak with his People in their own way of ſpeaking. *P. Simon* himſelf, confeſſes that there are ſome Repetitions which have their Grace in the Books of *Moſes*, as well as in the Poems of *Homer*. [" And (ſays he, *Pag.* 40.) " it may be, that good part of theſe Re- " petitions belong to the genius of the " *Hebrew* Tongue, which is a very " plain Language, and repeats often the " ſame thing by different terms, which " appears in almoſt all the Books of Scrip- " ture, and which we find even in the " Ordinances of our Kings, and in the " Stile of the Chancery of *Rome*, as well " as in the Stile of our Courts for Civil " Affairs, where ſeveral words are placed " after one another, which ſignifie but " the ſame thing.] Thus he. And this

Anſwer

Anſwer may ſerve to his other Inſtances, from *Exod.* 31. 14, 15, 16. and *Exod.* 32. 15. But why *Exod.* 16. 33. compared with *Verſe* 36. & *Levit.* 6. 9. ſhould be objected, I can ſee no colour of reaſon. Is it poſſible, that ever a reaſonable Man ſhould think that theſe paſſages can afford ſo much as a probable Argument, that *Moſes* cannot be the Author of the Books attributed to him! And if *Pere Simon* did not think that they could do him any Service in this matter, why did he alledg them? And moreover, why any Man ſhould find fault with the expreſſions there uſed, I do not underſtand, unleſs it be a fault for Almighty God ſo clearly and fully to expreſs his mind, as that his People cannot but underſtand his meaning; might not *P. Simon* have been affraid, leaſt God ſhould ſay to him as it is written, *Matth.* 20. 15. *Is thine Eye Evil, becauſe I am Good?*

Laſtly, Under this head of Repetitions is alledged, *Levit.* 3. 3. and here he finds fault with theſe expreſſions, (*The Fat that covereth the Inwards, and all the Fat that is upon the Inwards,*) pretending that there is no difference between theſe two, (the Fat that covereth the Inwards) and

(all the Fat that is upon the Inwards) but this critical Objection ariſeth from his own inadvertency, for if he had weighed and conſidered the words, he would have ſeen a manifeſt difference between theſe two, (the Fat that covereth the Inwards) and (all the Fat that is upon the Inwards) and would have perceived that the words are very ſignificant; and give us plainly to underſtand, that not only ſome of the Fat, but all the Fat on the Inwards of the Sacrifice muſt be taken away, not only the outward covering of Fat that is upon the Inwards, but every bit and crum of Fat that adheres moſt cloſely to the Inwards: here is an inadequat diſtinction between theſe two, (the Fat, &c.) and (all the Fat, &c.) as there is an inadequat diſtinction between the part and the whole, the thing included, and the thing including.

I proceed to his Second Head of Arguments.

Secondly, He Argues from the Diſorder and Tranſpoſitions that are in the *Pentateuch*. To which I Anſwer in general, That no ſolid Argument can be drawn from this pretended Diſorder, to prove that *Moſes* could not be the Author of the

Pentateuch;

Pentateuch; for if any other Man, writeing by Divine Inſpiration might be the Author of ſuch paſſages as are pretended to be out of their proper places, there can no reaſon be given why *Moſes* might not as well be the Author of them; ſurely it was as free for the Spirit of God to tranſpoſe things by the Pen of *Moſes*, as by the Pen of any other Man. But as we have ſhewed, *P. Simon* confeſſes that the whole *Pentateuch*, (except any little miſtakes of Tranſcribers that may be in it) was written by Men Divinely Inſpired.

Secondly, I Anſwer, That in all ſuch paſſages God may be ſuppoſed to have accommodated himſelf to the genius of the *Hebrew* Tongue, and to have condeſcended to write unto his People in their own uſual way of writing; if it be true that *P. Simon* ſays, *Pag.* 40, 41. in theſe words following, [" It ſeems to me that the " *Jews* themſelves did not much regard " writing in Method, as it would be eaſie " to prove by the Stile of the Epiſtles of " *Paul*: and *Haron* a Caraite *Jew*, who has " made literal Commentaries on the " whole *Pentateuch*, obſerves often this " confuſion of Order, which he calls

" *Haphuck*,

" *Haphuck*, and ſays, That it is uſual e-
" nough in Scripture to begin with one
" thing, then to paſs unto another, and
" afterwards to reſume again the firſt.]
If this be true, no reaſon can be given, why God might not make choice of writeing to them by the Pen of *Moſes* in this very way and method, which was uſual amongſt them, there being nothing of Falſhood in it. So much in general.

Now let us come to a particular Examination of the ſeveral Inſtances he gives of this pretended diſorder; and Firſt, He begins with the Hiſtory of the Creation, and finds fault with its Order, [" As that
" after the Man and Woman were Created,
" *Gen.* 1. 27. The Woman is ſuppoſed not
" to be made, and in the following Chap-
" ter, the manner how ſhe was taken from
" *Adams* ſide is deſcribed; nevertheleſs
" in the ſame Chapter it was before for-
" bidden him, as he was her Husband,
" whom ſhe accompanied in the Garden,
" to eat the Fruit of a certain Tree.] This is his firſt Argument, in which there are ſeveral Falſhoods ſhuffled in, as if it were to make the Hiſtory of the Creation ſeem ridiculous. But if any Man will impartially, and in the fear of God, conſider

the

the words of *Moſes* in the Two firſt Chapters of *Geneſis*, he will find no ſuch diſorder or falſhood in them at all. For in the Firſt Chapter, Man is generally conſidered according to the common nature of both Sexes, and there it is affirmed, That on the firſt Day after the other works of God were finiſhed, God Created Man, Male and Female, in his own Image. This is common to *Adam* and *Eve*, the Male and the Female, that they were both Man, of the ſame ſpecifical humane Nature, and that they were both Created by God in his own Image, on the Sixth Day after the other Works of God were finiſhed. But in the Second Chapter, Man is conſidered more particularly and diſtinctly, according to the proper differences of Sex; and the way is deſcribed, how the Individuals of humane Nature were Created, each in their own Sex; and (1.) The Spirit of God by *Moſes* declares how Man was Created in the Male-Sex, and that he was put into the Garden before Planted, and that he was appointed to dreſs and keep it, and allowed to eat of the Fruit of it, excepting the Fruit of one Tree only, which God forbad him to eat of, under pain of Death. (2.) The Spirit of God

God by *Moſes* relates how Man was Created in the Female-Sex, out of a Rib of a Male-Sex, and then that the Female being thus of the Male, was Married unto him, and made one Fleſh with him for his help and comfort. In all this appears no Diſorder nor Tranſpoſition, nor is there the leaſt ſhadow of Falſhood or Contradiction.

But *P. Simon* Objects, Firſt, "That after Man and Woman were Created, as "it is written, Chap. 1. 27. the Woman "is ſuppoſed not to be made, Chap. "2.

I Anſwer, He might have ſaid as well that the Man is ſuppoſed not to be made in Chap. 2. But the truth is, neither the Woman nor the Man are ſuppoſed to be yet unmade, after they were really made; nor doth the Second Chapter at all contradict the Firſt: for what the Firſt and Second Chapters ſay of the Creation of Mankind, relate to the ſame thing, and to the ſame time; with this difference, that what the Firſt Chapter relates of Man's Creation, is expreſſed in a few general Words, which equally concern both Sexes: Whereas the Second Chapter gives a full and particular account of the manner how,

and

and of the order of time in which each Sex were Created.

But he Objects farther, "That before "the Woman was made, it vvas forbid- "den the Man as he vvas her Husband, "vvhom ſhe accompanied in the Garden "to eat the Fruit of a certain Tree.

I Anſvver, This is notoriouſly Falſe, I appeal to common Senſe, vvhether there be any ſuch thing in the Text of *Moſes*, as that *Adam* vvas the Husband of *Eve*, and that ſhe accompanied him in the Garden before ſhe vvas made of his Rib. *Adam* indeed vvas forbidden to eat the Fruit of a certain Tree, before *Eve* vvas Created; this is plain in the Text of *Moſes*; but that he vvas then the Husband of *Eve*, or conſidered as her Husband before ſhe had a Being, there is not one Syllable of this in the Text, nor any thing from vvhence it can ever be provd. When *Adam* received that poſitive Command, he neither vvas her Husband, nor conſidered as ſuch, nor did ſhe then accompany him in the Garden; but he really vvas the common Root of all Mankind, of vvhom the ſeveral individuals vvere to ſpring; he vvas moreover (I believe) the federal principal and head of all his

Poſterity

Posterity, (excepting the Messias) and as such he was considered in receiving that Law, which the Lord God revealed unto *Eve* also after she was Created, though it be not expressed in the Text: for she had it revealed unto her one way or other, otherwise she had not actually sinned in transgressing it, and we have her own confession related by the Sacred Historian, that God had revealed it unto her, Chap. 3. 3. But whether God revealed it unto her immediately, or by the mediation of her Husband, we find not in the Text, and therefore we cannot certainly say, whether of the Two ways it was revealed unto her: but we are sure that one of them it was, and that is enough.

Here *P. Simon* has discovered himself, and by this instance we may Judge what Spirit he is of; an honest Heathen would have abhorred to have been guilty of such a gross Falsification, that he might the better expose the Author of the History of the Creation, whoever he was. Sure I am, that *Longinus* did not take the Author of that History to have been a Fool, when having occasion to mention the History of the Creation, he wrote thus of *Moses* whom he believed to be the Author

of

of it, [" He that gave Laws unto the " *Jews*, was a Man of no ordinary parts, " for he hath both conceived and ſpoken " worthily and becomingly of the power " of God. In the very beginning of his " Laws, writing thus, (God ſaid, but " what?) Let there be Light, and it was. " Let the Earth be, and it was.] Such an high opinion of the Sacred Hiſtorian had *Longinus*, as is to be ſeen in his Book *De Sublimi dicendi genere*, extant in ſeveral Languages unto this Day.

Secondly, *P. Simon* Inſtances in *Gen.* 21. 3, 4, 5. and ſays, [" That to under- " ſtand the Books of *Moſes*, one muſt of- " ten join many Verſes together, by be- " ginning with the laſt and coming up to " the firſt.] That is in plain *Engliſh*, we muſt read them backwards, or we cannot underſtand them. Thus, *Verſ.* 5. *And* Abraham *was One Hundred Years old when his Son* Iſaac *was born unto him.* Verſ. 4. *And* Abraham *Circumciſed his Son* Iſaac, *being Eight Days old, as God had commanded him.* Verſ. 3. *And* Abraham *called the name of his Son that was born unto him, whom* Sarah *bare to him,* Iſaac.

And then he gives his Reaſon, why theſe Three Verſes ſhould be read backwards,

in

in these numerical words, [" This Or-
" der, methinks, the Historian ought to
" have kept, for the *Jews* do not name
" their Children, till after their Circum-
" cision.]

This is his Second Argument, under the head of Transpositions, to prove that *Moses* could not be the Author of the *Pentateuch*. And is it not a goodly one? Sure *P. Simon* must have very mean thoughts of the Learned Men of this Age, to believe that he can perswade them by such ridiculous Reasoning as this, to be of his opinion, that *Moses* could not be the Author of the *Pentateuch*. But it is no wonder that he have mean thoughts of the Men of this Age, when he takes upon him to teach the Sacred Historian, (whom himself acknowledges to have been a Prophet) how he ought to have written. "[This Order, methinks, the Historian "ought to have kept,] says *P. Simon*. And your reason, good Father, why the Historian ought to have kept the Order that you fancy to be best. Why that we have in the very next words. ["For the " *Jews* do not name their Children till af-" ter their Circumcision.] Now Reader, I pray thee consider what a senseless Reason

this is. The Author of the Book of *Geneſis* ought to have written in that Order, as *P. Simon* would have it, and we ought to read the Three Verſes aforeſaid, backwards, becauſe the *Jews* in this Age do not name their Children till after their Circumciſion. But can *P. Simon* prove, that in *Abrahams* time, Children were not named till after their Circumciſion? might they not be numbred at their Circumciſion, yea, or before their Circumciſion, in *Abrahams* time? God left it free unto *Abraham* and his Poſterity, to name their Children at vvhat time they pleaſed, before, at, or after their Circumciſion; and no Man living can prove, that in *Abrahams* time, People vvere bound to name their Children after their Circumciſion, or that they generally uſed ſo to do; ſuch Arguments as this of *P. Simons* deſerves no Anſvver, but to be hiſſed at; and his Immodeſty, in ſaying, That the Sacred Hiſtorian ought to have kept the Order he ſpeaks of, is to be lamented by all that deſire to fear God.

Thirdly, He Objects, *Gen.* 31. 46. "[This Verſe (ſays he) is methinks "likewiſe out of its Order, as well as all "the Diſcourſe which treats of the Cove-

"nant between *Jacob* and *Laban*, becauſe "they did not eat till the Alliance was made.

Anſwer, Here is an Argument little better than the former, only it is more modeſtly propoſed. They did not eat till the Alliance was made; *ergo* all the Diſcourſe which treats of the Covenant between *Jacob* and *Laban*, is out of its order. Any Man that attentively reads the Text of *Moſes*, would conclude the quite contrary, that ſeeing they did not eat till the Alliance was made, therefore all the Diſcouſe that treats of the Covenant, *&c.* is in its Order, becauſe it is all ſet down before the offering of Sacrifice or killing of Beaſts, and eating of Bread, mentioned, *Verſ.* 54.

As for *Verſ.* 46. there is nothing affirmed in it, but what is moſt true. It is moſt true, that *Jacob*'s Brethren gathered Stones, it is moſt true, that they made an heap, and it is as true, that they did eat there upon the heap. But ſays *P. Simon*, They did not eat till the Alliance was made. I Anſwer, Nor does the Hiſtorian ſay in *Verſ.* 46. that they did eat before the Covenant was made; there he only ſays, That they did eat upon the heap, but does not ſay when; and a little after,

after, in *Verſ.* 54. he tells us when it was they eat upon the heap, to wit, after the Covenant was made. So that here is nothing to cavil at, and find fault with, only the ſame thing is twice expreſſed in ſomewhat different words.

Firſt, The matter of Fact is related in general, without telling what was meant by it, (*Verſ.* 46. *They took ſtones and made an heap: and they did eat there upon the heap.*)

Secondly, The meaning of the heap of ſtones, and of their eating upon the heap, is cleared up, and the time mentioned when they eat upon the heap; there it is ſhewed, that the heap of ſtones was by agreement between *Jacob* and *Laban*, ordained to be a Witneſs or Token of the Covenant between them Two, and their eating upon the heap is clearly implyed, to have been a federal Feaſt, ſignifying and ſealing up a laſting Friendſhip between the Parties Covenanted; and laſt of all, it is expreſly declared when this Feaſt upon the heap of ſtones, was, to wit, after the Covenant between *Jacob* and *Laban* was made and confirmed by the Oaths of both Parties, *Verſ.* 53, 54.

To conclude this Answer, Let it be considered, that *Vers.* 46, speaks only of the place where they eat, without mentioning the time when. But *Vers.* 54, speaks only of the time when they eat, without mentioning the place where, that is, without mentioning that it was upon the heap of stones; and now why *Moses*, yea, why Gods Holy Spirit might not be the Author of both these 46 and 54 *Verses*, and of all that comes between them, it is above my capacity to understand. I dare challenge any Man to bring an Argument from this place to prove that *Moses* could not be the Author of the *Pentateuch*, an Argument I say, that any Man of Judgment would not be asshamed. of.

Fourthly, He Objects, *Gen.* 35.28, 29. "The Death of *Isaac* there related, seems "to be out of its place, (says *P. Simon*) "because *Isaac* died not at that time, and "that *Joseph* was sold Twelve Years be- "fore the Death of *Isaac*: yet nevertheless "the History of *Joseph* begins but at the "37*th.* Chapter of the same Book.

I Answer, The Death of *Isaac* hath that place in the History which the wisdome of God thought fit to assign unto it, and

that

that we ſhould account to be its place, which Gods Wiſdome by his Prophet hath put it in. But ſays *P. Simon*, *Iſaac* died not at that time. I Anſwer, There is no other time of his Death mentioned there, but that after he was One Hundred and Eighty Years Old, he Died and was Buried: which is moſt true; but it is not at all ſaid by the Sacred Hiſtorian, that *Iſaac* Died at that time, when his Son *Jacob* came unto him, unto *Mamre*: for that had been falſe; and I deſire this may be taken notice of. But ſays *P. Simon*, Joſeph *was Sold Twelve Years before the Death of* Iſaac, *and yet the Hiſtory of* Joſeph *begins but at the* 37th. *Chapter of the ſame Book*. I Anſwer, This is indeed true, for *Iſaac* was Sixty Years Old when *Jacob* was Born, *Gen.* 25. 26. And *Jacob* was One Hundred and Thirty Years Old when he ſtood before *Pharaoh*, *Gen.* 47. 9. Now 60 and 130. make One Hundred and Ninety, which is but Ten Years more than the Years of the Age of *Iſaac*, who Died when he was One Hundred and Eighty Years Old, that is Ten Years before *Jacob* ſtood before *Pharaoh*; ſo that *Iſaac* muſt have Died about the time of *Joſeph's* advancement in *Ægypt*., as ap-

pears from *Gen.* 41. 53, 54. compared with *Gen.* 45. 6. where we see that Seven Years of Plenty, and Two Years of Famine, had passed from the time of *Joseph*'s advancement, until the time of *Jacob*'s coming into *Ægypt*. *Isaac* then Living One Hundred and Eighty Years, could not Die till about the time of *Joseph*'s advancement, either the Year of his advancement, or the Year before his advancement; and if it was the Year before his Advancement, that *Isaac* Died, then it was about Twelve Years after *Joseph* was Sold, that *Isaac* Died: for *Joseph* was Seventeen Years Old when he was Sold, *Gen.* 37. 2. and Thirty Years Old when he was advanced in *Ægypt*, *Gen.* 41. 46. and consequently he was not advanced till the Thirteenth Year after he had been Sold; so that *Isaac* Dying the Year before his advancement, he must have Died Twelve Years after he was Sold. But what is all this to the purpose? this doth not prove, that the Relation of the Death of *Isaac* is out of its place: for as I have said, that is its place which the Wisdome of God thought fit to assign unto it, and there we find it in the end of the 35*th*. Chapter.

But

But says *P. Simon*, "The History of "the Selling of *Joseph* begins but at the "37*th.* Chapter of *Genesis*, and yet *Jo-* "*seph* was Sold Twelve Years before the "Death of *Isaac*; *ergo* the Death of "*Isaac* should be related after the Selling "of *Joseph*, but it is related before, and "so is out of its place.

I Answer, By denying the consequence; it follows indeed, that therefore the Death of *Isaac* was really after the Selling of *Joseph*; and there is nothing contrary to this in *Gen.* 35.28,29. but it doth not at all follow, that the relation of the Death of *Isaac* must be placed in the History, after the relation of the Selling of *Joseph*; for God was free to place it where he pleased, and he thought fit to place it before the relation of the Selling of *Joseph* in the end of the 35*th.* Chapter; And there was this good reason for it, because the Sacred Historian was there to finish the History of the Life of *Isaac*, and to speak no more of it afterwards.

And having no more to say of him, but that (*Isaac* being One Hundred and Eighty Years Old, Died and was Buried by his Sons *Esau* and *Jacob*,) the Sacred Historian wisely Judged it better to place

it where it is, than in the middle of the History of *Joseph*.

Fifthly, He Objects, *Gen.* 38. 1. *And it came to pass at that time, that* Judah *went down from his Brethren*, &c. ["There "is no Body (says *P. Simon*,) in reading "these words, but would at first believe "that they were joined with those that "go before them, and that the time is "related in which this Action passed. "Nevertheless it is not so, and the most "Learned Interpreters of the Scripture a-"gree, that it happened at another "time.]

I Answer, Here is indeed something that looks like an Argument, and at first sight there seems to be a great difficulty in it, not so much because it seems to be out of its proper place, for that is easily Answered, as before, that whatsoever is in the place assigned unto it by the Wisdome of God, is in its own place; but because the thing here related is said to have come to pass (*at that time*,) which at first sight seems plainly to refer unto the Selling of *Joseph*: but it is not true that *Judah* was but newly Married to the Daughter of *Shuah*, when *Joseph* was Sold into *Ægypt*; for between the time of the Sale

of

of *Joseph*, and the time of *Judahs* going into *Ægypt* with his Father *Jacob*, were but Twenty Two, or Twenty Three Years, as evidently appears from hence, that *Joseph* was Sold at the Age of Seventeen Years, and all his Fathers House went down to him into *Ægypt*, when he was Forty, or Thirty Nine Years Old. But it is not possible, that within the compass of Twenty Two, or Twenty Three Years, *Judah* should be Married unto the Daughter of *Shuah*, and beget on her Three Sons, *Er*, *Onan* and *Shelah*; and that after the Death of *Er* and *Onan*, and after the youngest of them *Shelah*, was Marriagable, *Judah* should commit Incest with his Daughter in Law *Tamar*, the Widow of *Er*, and on her beget *Pharez* and *Zerah*; and then *Pharez* should be Married and beget Two Sons, *Hezron* and *Hamul*, (*Gen.* 38. throughout, and *Gen.* 46. 12.) I say it is not possible in the ordinary course of Nature, that all this could be done within the space of Twenty Three Years. Therefore I conclude that the words [*at that time*] in *Vers.* 1 of *Chap.* 38 of *Genesis*, cannot refer unto what goes immediately before, to wit, the Sale of *Joseph* into *Ægypt*.

Some

Some Answer, First, That the words [*It came to pass at that time*] do not refer unto what goes immediately before them, but that they mediately refer unto the time when *Jacob* came first into *Canaan*, after he had left *Laban* his Father in Law in *Mesopotamia*; they do not know certainly where to fix the time referred unto, but suppose it to have been about the time of *Jacob's* dwelling at *Succoth*, or at *Shalem*, (Gen. 33. 17, 18.)

Secondly, Others Answer, That the words [*at that time*,] or according to the *Hebrew*, *Baeth Hahi*, [*in that time*] do not at all refer unto any thing that went before, either mediately or immediately, but that they are a manner of Speech common to Jewish and other Writers, such as (*diebus illis*,) which signifies a large compass of time, within which a thing came to pass, without determining the Year: as if the meaning were no more, but that in such an Age, such a thing came to pass.

But Thirdly, That which satisfies me most, and in which I acquiesce, is this, That this difficulty is only in Translations, but not at all in the Original; and therefore I humbly offer it unto the consi-

deration

deration of the Godly and Learned, whether it be not expedient in this place to take ſome of the other ſignifications of the *Hebrew* Particle (*Vau*) (according to the prudent Advice of that excellent Perſon, the Honourable Mr. *Boyle*, in his Conſiderations touching the ſtile of the Scriptures, *Pag.* 64,65.) and thus to tranſlate the paſſage under conſideration, [*Vaihi Baeth Hahi, Vaijered Jehudah*, &c. ----- *Vaijar Sham*, &c. that is, And it came to paſs at that time, *When Judah* went down from his Brethren, and turned in, &c. that *Judah* ſaw there a Daughter, &c.] here I render the (*Vau*) in *Vaijerd*, (*When*,) and I do it, Firſt, Becauſe the Particle (*Vau*) admits of this ſignification, and accordingly is ſometimes rendered in our own Tranſlation; as for inſtance, *Exod.* 18. 1. *Vaijiſhma Jithro*, &c. *when* Jethro *heard*, &c. Secondly, Becauſe the ſubject matter doth require this ſignification of (*Vau*) in *Vaijered*, for the better clearing up of the ſenſe. Thirdly, Becauſe our own Tranſlatours recede from the primary ſignification of (*Vau*) in *Vaijered*, and render it (*that*,) why then may not we recede from the primary ſignification, which is (*And*,) and render

render it (*When*,) since it is most evident, that to render it (*When*) will suite better with the subject matter, or thing spoken of, then to render it (*That*.) For if we render the (*Vau*) in *Vajered*, (*When*,) and the (*Vau*) in *Vajar*, *Vers.* 2. (*That*,) with this little variation of the sense of one *Hebrew* Syllable, the insuperable difficulty that seemed to be in this place of Scripture, is evanished and come to nothing: for the words [*at that time*] clearly refer unto *Judah* his going down from his Brethren, and turning in to the *Adullamite Hird*; then and at that time it was, that he saw the Daughter of *Shuah*, and took her to Wife: but in what Year this came to pass is not revealed, and therefore we are not concerned to know it.

P. Simon might have made a better use of his Critical Faculty, in thus clearing up the difficulty which seemed to be in this place of Scripture, than in cavilling at and finding fault with the Holy Scripture it self, as he frequently doth: but that seems to have been none of his design, but rather to lessen the esteem of the Sacred Writings in the minds of Christians.

Sixthly,

Sixthly, He Objects, *Exod.* 18. and ſays, "The Hiſtory of *Jethro* related in "the beginning of that Chapter, ſeems "not to be placed in the time wherein it "was, foraſmuch as *Jethro* ſeems not to "have come till the Second Year after the "finiſhing of the Tabernacle, as may be "proved out of *Duteronomy*.

I Anſwer, Firſt, That in ſtead of ſolid Reaſoning, (which a thing of this nature requires,) here is nothing but gueſſing and conjecturing, and one conjecture may be very well Anſwered with another oppoſite conjecture; he ſays it may be proved out of *Deuteronomy*, that *Jethro* came not nnto *Moſes* till the Second Year after the finiſhing of the Tabernacle; and I ſay again, that his poſſible proof, may poſſibly be Anſwered; and when he has actually proved it, which he hath not yet attempted to do, he ſhall be actually Anſwered; that is, his proof of it, ſhall be refuted, if it be falſe, or yielded unto and acknowledged, if it appear to be true; and I am ſure this is very fair, and in reaſon no more can be required. I confeſs it is written, *Numb.* 11. 16, 17. that the Lord ſaid unto *Moſes*, *Gather unto me Seventy men of the Elders of* Iſrael, *whom thou*

thou knowest to be the Elders of the People, and Officers over them; and bring them unto the Tabernacle of the Congregation, that they may ſtand there with thee. And I will come down, &c. Now this muſt have been after the Building of the Tabernacle. But it is not yet proved, that God gave this Commandment unto *Moſes* at the ſame time that *Jethro* his Father in Law gave him the Councel, Recorded in *Exod.* 18.19,20,21,22,23. Nay the Judges that *Moſes* appointed over *Iſrael*, according to the advice of *Jethro*, *Exod.* 18. 24, 25, 26. ſeem to have been many more than Seventy; and it is not improbable, that the Seventy Elders and Officers, mentioned *Numb.* 11. 16. were afterwards choſen out of thoſe many Judges formerly by *Jethro's* advice ſet over *Iſrael*, and preſented unto the Lord at the Tabernacle of the Congregation, there to receive from the Lord the Spirit of Government, to fit them for the due Execution of the Office they were called unto.

But foreſeeing what may be ſaid for a tranſpoſition here, I Anſwer, Secondly, That ſuppoſe it were granted unto *P. Simon*, That *Jethro* did not come unto *Moſes*, till the Second Year after the finiſhing

of

of the Tabernacle; what then? will it follow that therefore *Moſes* could not be the Author of the *Pentateuch*? I deny that conſequence; take that relation of *Jethro*'s coming unto *Moſes*, which way you will, and ſuppoſe it to be before the giving of the Law, or after the making of the Tabernacle, as you pleaſe; yet it is ſtill true, there is not the leaſt ſhadow of falſhood in it: for *Moſes* neither ſays that it was before, nor that it was after the Building of the Tabernacle; all that he writes of the time wherein it was, is, that when *Jethro* heard of all that God had done for *Moſes* and for *Iſrael*, &c. then he came unto *Moſes*, &c. *Exod.* 18. 1, 2, 3, 4, 5.

But as for the Year in which *Jethro* heard of all that God had done for his People: *Moſes* is ſilent, and makes no mention of it. That whole narration then being true, without any mixture of falſhood, why might not *Moſes* be the Author of it, where it is, as well as any other Prophet could be? But is it not in that place of the Book of *Exodus*, where *P. Simon* would have had it to have been? I Anſwer, *Moſes* might have good reaſon not to place it there, but juſt where it is.

He

He had other things to write of in the following Chapters of *Exodus*; all which things were to be linked together, and not to be ſeparated by the interpoſition of the narrative of that viſit which his Father in Law gave him in the Wilderneſs. As *Scaliger* ſays, and *P. Simon* himſelf out of him, *Quo ordine quid referatur, modo conſtet veritas, aut nihili aut parum intereſt*, it ſignifies nothing, or very little, in what Order things be related, provided that we find them to be truly related.

Seventhly, He Objects, *Gen.* 46. and ſays he, [" Where the Children of *Iſra-*
" *el* are numbered, who went into *Ægypt*
" with him, theſe are counted among
" them, *Joſeph*, *Manaſſeh*, and *Ephraim*,
" who could not go with him into *Ægypt*,
" becauſe they were there before him;
" and as that place mentions the Chil-
" dren of *Iſrael*, and his Childrens Chil-
" dren, who came with him into *Ægypt*,
" it is probable, for brevity's ſake, theſe
" Two things have been joined together,
" as if they had all been *Jacob*'s Chil-
" dren.]

I Anſwer, This Objection comes from *P. Simons* heedleſneſs and inadvertency in reading

reading the Holy Scripture, but hath no ground in the Text of *Moſes*. For as *Joſeph*, *Manaſſeh* and *Ephraim*, could not go with *Jacob* into *Ægypt*, becauſe they were there before him: ſo for certain they are not there ſaid to have gone with him into *Ægypt*; on the contrary it is clearly enough ſaid, that they did not go with him into *Ægypt*; for

Firſt, It is ſaid, *Verſ.* 20. *And unto* Joſeph *in the Land of* Ægypt *were Born* Manaſſeh *and* Ephraim. And again, *Verſ.* 27. *And the Sons of* Joſeph *which were Born him in* Ægypt, [were] Two Souls. where it is manifeſtly implyed, that *Joſeph* and his Two Sons were not then to go into *Ægypt*, but that they were there already.

Secondly, To make the thing yet clearer, it is expreſly ſaid, *Verſ.* 26. *That all the Souls that came with* Jacob *into* Ægypt, *which came out of his Loins, were Threeſcore and Six*; here *Jacob* himſelf is not reckoned as one of thoſe Sixty Six, becauſe he could not go with himſelf into *Ægypt*, nor could he come out of his own Loins: *Joſeph* alſo and his Two Sons are not reckoned as any of the Sixty Six, becauſe though they came out of *Jacob*'s Loins, yet they could not go with him in-

to *Ægypt*, ſince they were already in *Ægypt* before him. But it may be Objected, That *Verſ.* 27. it is expreſly ſaid, *All the Souls of the Houſe of* Jacob, *which came into* Ægypt, *were Threeſcore and Ten.* In which number, *Joſeph* and his Two Sons muſt be included.

I Anſwer, True, they are included in the number Seventy, though they were not included in the Number Sixty Six; yea, and *Jacob* himſelf is included in the number Seventy, and theſe Four, *Jacob*, *Joſeph*, *Manaſſeh*, *Ephraim*, being added to Sixty Six, make up the number of Seventy Souls, all which came into *Ægypt*; the 66 came into *Ægypt* with *Jacob*, and *Jacob* came with them, for if all the Souls of the Houſe of *Jacob* came, then *Jacob* himſelf came, being head of his own Houſe; *Joſeph* alſo he came into *Ægypt* before, when he was ſold to the *Iſhmaelites*; and his Two Sons they came into *Ægypt* in the Loins of their Father *Joſeph*, even as *Levi* paid Tithes unto *Melchizedeck* in the Loins of his Father *Abraham*, (*Heb.*7.9.)Thus all the 70 Souls came into *Ægypt*; but the Text of *Moſes* doth not at all ſay, that all the 70 came into *Ægypt* at the ſame time and in the ſame way and manner.

Eighthly,

Eighthly, He Objects, *Gen.* 35. 26. " where *Benjamin* is counted amongſt the " Children that *Jacob* had in *Meſopotamia*, " and nevertheleſs *Benjamin* was not Born " there, but in the Land of *Canaan*.

I Anſwer, I do not underſtand by what Rules of Reaſoning, *P. Simon* puts this paſſage amongſt the diſorderly Tranſpoſitions which he pretends to be in the *Pentateuch*; for ſurely, this ſeems rather to be a contradiction, it being ſaid in the ſame Chapter, *Verſ.* 16, 17, 18. that *Benjamin* was Born at *Ephrath*. And yet here is no real, but only a ſeeming contradiction; for to make a real contradiction, it muſt have been ſaid, [*Benjamin was Born at* Ephrath,) *All theſe are the Sons of* Jacob, *which were Born to him in* Padan-Aram, but now it is not ſaid,(all theſe are the Sons of *Jacob* which were Born to him in *Padam-aram*,) but only, (*Theſe are the Sons of* Jacob, *which were Born to him in* Padan-Aram)and this is moſt true,without including *Benjamin* in the number of *Jacob's* Sons Born to him in *Padan-Aram*; for the other Eleven were Born in *Padan-Aram*: and there was no need here to except *Benjamin* by name, becauſe it was ſo clearly ſaid, but a little before in the

ſame Chapter, *That* Benjamin *was Born at* Ephrath *in the Land of* Canaan, that no Reader could miſtake ſo groſly, as to think he was Born with the reſt of *Jacob*'s Children in *Padan-Aram*, or *Meſopotamia*; I pray mark the expreſſion, it is not ſaid, in *v.* 26. *All theſe are*, &c. but, *Theſe are*, &c.

P. Simon pretends that there are Tranſpoſitions, not only in the Hiſtory, but likewiſe in the Laws of *Moſes*, and therefore, Ninthly, and Laſtly, He Objects, *Exod.* 22. 1, 3, 4. "where (ſays he) to "make a reaſonable conſtruction, what is "ſaid of the Thief in the Third Verſe, "muſt be joined with the Firſt, becauſe "there is a Tranſpoſition; and then one "ought to join the Fourth Verſe with the "Firſt: and moreover the words of the "Fourth Verſe, [if the Theft be certain-"ly found in his hand alive,] ought only "to relate to the Ox and Sheep, which "this Verſe makes mention of, and not to "the Aſs, although that is ſpoke of in the "ſame place with the Two other Animals.

I Anſwer, All this is *gratis dictum*, without one word of proof. The words of the Law may be reaſonably enough conſtrued, and well enough underſtood, without the help of *Pere Simons* imaginary Tranſpo-

Tranſpoſition. In the Firſt Verſe, the Lord God determins in what proportion a Thief ſhould make reſtitution for an Ox or a Sheep, in caſe he have killed or ſold them. In Verſ. 2. The Lord God declares, that if the Thief be found in the Act of breaking up, and be killed; the killing of him ſhall not be accounted Murther, nor ſhall the killers Blood be ſhed for him, provided it were in the Night, and before Sun-Riſing.

But in the Third Verſe, the Lord declares, That the killing of a Thief in the Day time after Sun-Riſing, ſhould be accounted Murther, and that the Blood of the ſlayer ſhould be ſhed for the Blood of the ſlain Thief: and that for this reaſon given in the ſame Third Verſe, becauſe he ſhould not have been killed for the Theft, but compelled to make full Reſtitution, if he was able, but if he was not able, he ſhould be ſold for his Theft. And in Verſ. 4. the Lord ſhews in what proportion he ſhould be obliged to make Reſtitution, in caſe the Theft were found alive in his hand; not in a Five-fold, nor Four-fold, but in a double proportion, for Ox, or Aſs, or Sheep; and thus all is clear enough in the Order wherein the

Wiſdom of God has placed things, and there is no need to have recourſe unto a Tranſpoſition; as to what he Objects, concerning the Aſs in the Fourth Verſe, that though it be joined with the Ox and Sheep, yet what is ſaid of the Theft, its being found alive in the hand of the Thief, and of his making double Reſtitution in that Caſe, ought not to relate unto the Aſs, but only to the Ox and Sheep.

I Anſwer, This is a bold Aſſertion, without any proof at all; and there is reaſon to conclude the contrary, that becauſe the Aſs is joined with the Ox and Sheep, therefore what here relates to the Ox and Sheep, ought alſo to be referred unto the Aſs; the Aſs was a very uſeful Creature in thoſe Eaſtern Countries, and that may be the reaſon why it is joined with the Ox, both here, and elſewhere, as in the Tenth Commandment. I know not what uſe *P. Simon* may have for this Aſs, but it ſeems by what he writes, that he would play the Thief, and ſteal it out of this Fourth Verſe of *Exod.* 22. which if he ſhould do, he would be guilty, not only of Theft, but of Sacrilege, for this Aſs ſtands upon Holy Ground. Thus I have Anſwered all his Arguments that fall under

der the Second Head of Diſorderly Tranſpoſitions. I paſs to the Third and laſt head of Arguments, taken from ſeveral paſſages of the *Pentateuch*, where he pretends there are ſuch expreſſions as ſeem to intimate, that *Moſes* could not be the Author of them.

Firſt, He Objects, *Numb.* 21. 14. "A "Book (ſays he) of the Wars of the "Lord, of which mention is made, "*Numb.* 21. 14. is an evident proof, that "the Hiſtories which are related in the "Five Books of *Moſes*, have been taken "out of ſeveral Collections which have "been loſt.

I Anſwer, It is denyed, that the citing of the Book of the Wars of the Lord, in *Numb.* 21. 14. is an evident proof, or indeed any proof at all of any ſuch thing. For Firſt, It is not ſo evident that it was a Book at all, ſome think it was but a Song; the *Hebrew* word (*Sepher*) does not always ſignifie a Book; but Secondly, Granting that it was a Book, and not meerly a Triumphal Song, it is not evident that it was a Book then already written, it might be a Book to be afterwards written, which *Moſes* foreſeeing by the Spirit of Prophecy, refers unto; this a-

grees with the Original words in the Text, which are [*Al-ken Jeamar,*] *wherefore it ſhall be ſaid* in the Book of the Wars of the Lord, *&c.* yet Thirdly, Granting it to have been a Book already written, *Moſes* his once citing a Teſtimony out of it, doth no more prove that he collected his Hiſtory out of ſuch Books, then *Paul's* citing a Teſtimony out of Heathen Poets, (*Acts* 17. 28. & *Tit.* 1. 12.) doth prove that he Tranſcribed his Sermons and Epiſtles out of the writings of Heathen Poets.

Secondly, He Objects, "That the "names of *Hebron* and *Dan*, which are "in the *Pentateuch*, were not in beeing "in the time of *Moſes*.

Anſwer, It is ſaid, but not proved, that the names of *Hebron* and *Dan* were not in beeing in *Moſes* his time; we will ſpeak of each of them by it ſelf, and

Firſt, For *Hebron*, We find it frequently in the *Pentateuch*, as in *Gen.* 13. 18. & 23. 2, 19. & 35. 27. & 37. 14. & *Num.* 13. 22. It was a City in the Land of *Canaan*, it is probable it might be firſt called *Mamre*, (*Gen.* 13. 18.) and afterwards *Arba*, or *Kirjatharba*, and *Hebron*. When this City began firſt to be called *Hebron*

is

is uncertain; but it ſeems to have been called by that name long before *Moſes*: for it is ſaid, *Gen.* 37. 14. that *Jacob* ſent his Son *Joſeph* out of the Vale of *Hebron*, and *Numb.* 13. 22. we read that the Spies which *Moſes* ſent to ſearch out the Land of *Canaan*, aſcended by the South, and came unto *Hebron*, where the Children of *Anak* dwelt: and that *Hebron* was built Seven Years before *Zoan* in *Ægypt*. Here *Hebron* is ſpoken of as a City very ancient, and that was ordinarily called by that name. Afterwards *Joſhua* gave it unto *Caleb* the Son of *Jephunneh* for an Inheritance; and he drove the *Anakims* out of it, and took poſſeſſion of it; as we read in *Joſh.* 14. 13, 14. & 15. 13, 14. But it is no where ſaid, that *Caleb* changed the name of it and firſt called it *Hebron*. I confeſs it is written, that the name of *Hebron* before, was *Kirjatharba*, *Joſh.* 14, 15. & *Jud.* 1. 10. but the meaning of thoſe words, is, that it was called *Kirjath-arba* before *Caleb* drove out the *Anakims*, and took poſſeſſion of it; but this doth not prove that it was not alſo called *Hebron* before, and in the time of *Moſes*. It is was certainly called *Kirjath-arba* by the *Canaanites*, before *Caleb* took

took it from them; but at the ſame time it might be called *Hebron* by the *Iſraelites*. I thus clearly ſhow that it might be ſo; it was a City ſcituate on the ſide of a Hill, as appears from *Joſh.* 14. 12, 13, 14. *Caleb* ſaid unto *Joſhua* give me this Mountain, *Joſhua* granted him his Requeſt, and gave him *Hebron.* To me it ſeems probable, that the Hill was firſt called *Hebron*, and ſo it was *Kirjatharba* upon *Hebron*; for certain, the Countrey under the Hill was called the Valley of *Hebron*, and as is already obſerved, it was ſo called in *Jacob's* time, *Gen.* 37. 14.

It may be the Hill was firſt called *Hebron* from *Ephron* the *Hittite*, of whom *Abraham* bought the Cave of *Machphelah* for a Burying-place, (*Gen.* 23. 16, 17, 18, 19.); this Cave ſeems to have been in the Hill, and the Field to have been at the foot of the Hill, before the Mouth of the Cave; now by an eaſie change of letters of a like ſound, it is come to be called *Hebron*, by the Poſterity of *Abraham*, becauſe their Father *Abraham* bought it of *Ephron*; or which comes to the ſame thing, *Abraham's* Poſterity called it *Hebron* from (*Habar,*) becauſe *Abraham* and his Poſterity did as it were enter into civil

Society

Society with the *Hittites*, when he bought of *Ephron* that part of the Hill, with the Field and Trees at the Foot of it, for himſelf and his Poſterity. It was almoſt natural for *Abraham*'s Poſterity to call it *Hebron* on theſe accounts, that ſo the very name of it might be a laſting memorial of their right to it; but the *Anakims* who afterwards took poſſeſſion of it without right, when the *Iſraelites* were in *Ægypt*, did not like that it ſhould be called at all by that name of *Hebron*, and therefore called it *Kirjath-arba* only, from *Arba* the Father of *Anak*, (*Joſh.* 15. 13.)

If any ſhould now ſay, that this only ſhews how the Hill with the Cave and Field which *Abraham* bought for a Burying-place, came to be called *Hebron*; but this is nothing to the City, which was diſtinct from the Hill, Cave and Field. I Anſwer, Firſt, The City it ſelf was Built on the ſide of the Hill. Secondly, It is probable, that in proceſs of time, the City was ſo far enlarged as to take in *Abraham*'s Field, with the Cave and that part of the Hill in which the Cave was; and this might give occaſion unto the *Iſraelites* to call the City it ſelf by the name of *Hebron*. From all which it appears proba-

ble,

ble, that it was called *Hebron* by the *Iſraelites*, at the ſame time that it was called *Kirjath-arba* by the *Canaanites*; and that it was called by that name among the People of God in the time of *Moſes*: but after the *Canaanites* were driven out, and *Caleb* was poſſeſſed of it, it loſt the name *Kirjath-arba*, and retained only the name *Hebron*. But againſt this it is Objected out of *Jerome*, that this City had its name from *Hebron* the Son of *Caleb*, of whom we read in 1 *Chron.* 2. 42. 43.

I Anſwer, Firſt, *Maſius* in his Commentary on *Joſhua*, *Pag.* 247. on the 15*th.* Verſe of the 14*th.* Chapter, declares, that he did not ſee any ſtrength in this Argument to prove that *Kirjath-arba* was not called *Hebron* in the time of *Moſes*, or that it was firſt ſo called from *Hebron* the Son of *Caleb*; but the truth is, *Maſius* himſelf ſeems to have been very much miſtaken in Judging of the ſenſe of theſe words [*the Father of* Hebron,] in 1 *Chron.* 2. 42. for he ſeems plainly to take *Hebron* there for the City, and that (Father of *Hebron*) ſignifies Governor, or Lord of *Hebron*; whereas it is evident, that *Hebron* there is a Man's name: for in the next Verſe, this *Hebron* is ſaid to have

have had Four Sons; we muſt acknowledg then, that one of the Poſterity of *Caleb* was called *Hebron*.

But then Secondly, I Anſwer, that it is not clear, that this *Caleb* the Father of *Hebron*, was the ſame Man with the *Caleb* that firſt took *Kirjath-arba* from the *Anakims*; for *Caleb* that firſt took *Kirjath-arba* from the *Anakims*, was the Son of *Jephunneh*, *Joſh.* 14. 6. & 1 *Chron.* 4. 15.

But it is expreſly written of *Caleb*, ſaid to be the Father of *Hebron*, that he was the Son of *Hezron*, 1 *Chron.* 2. 9, 18, 19, 42. but *Hezron* went into *Ægypt* with *Jacob*, *Gen.* 46. 12. therefore his Son *Caleb* muſt have lived long before *Moſes*, and could not be the ſame with *Caleb* the Son of *Jephunneh*, who was but Forty Years Old when *Moſes* ſent him to eſpy out the Land of *Canaan*, *Joſh.* 14. 7.

Yet Thirdly, Granting that *Caleb* the Son of *Jephunneh*, and *Caleb* the Son of *Hezron*, were one and the ſame Man, and that he is called the Son of *Hezron* only in a large ſenſe, becauſe he was of the Poſterity of *Hezron*; as *Maſius*, *Pag.* 243. thinks that *Hezron* was but his Grandfather, or Great Grandfather, &c. I ſay, this

this being granted, it will not follow that *Kirjath-arba* was first called *Hebron*, from *Hebron* the Son of *Caleb*: on the contrary, *Hebron* the Son of *Caleb* might take his name from the City *Hebron*, the Inheritance of his Father; the like seems to have happened unto *Gilead* the Son of *Machir*, 1 *Chron.* 2. 21. he seems to have received his name from Mount *Gilead*, the place of his Fathers Inheritance, *Deut.* 3. 15. for certain it is, that he did not first give it its name, because *Jacob* had done that long before, as appears from *Gen.* 31. 47, 48, 54.

Masius has one Objection which I must Answer, *Kirjath-arba* (says he) is an old name of that City, therefore *Hebron* is a new name.

I Answer, This is but a weak conjecture, for it might have two old names, one amongst the *Canaanites*, and the other amongst the *Israelites*; as it seems *Bethel* had, of which *Bethel* it is said, *Judg.* 1. 23. *the name of it before was* Luz; and yet it is probable, that the *Israelites* called that City by the name of *Bethel*, long before the House of *Joseph* took it from the *Canaanites*. Some part of the Countrey very near it was most certainly called *Bethel*

thel from *Jacob*'s time, and it is not unlikely, that the City it ſelf from that time forwards began to be called, ſometimes *Bethel* by *Jacob*'s Poſterity; even *Jacob* himſelf ſeems to make *Luz* to be all one with *Bethel*, becauſe *Bethel* ſtrictly ſo called was near *Luz*: *Gen.* 48. 3. ſays *Jacob*, God Almighty appeared to me at *Luz* in the Land of *Canaan*, and Bleſſed me; but in Chap. 35. Verſ. 1, 3. the ſame City is called *Bethel*, and was ſo called at that time, both by God ſpeaking unto *Jacob* and by *Jacob* ſpeaking unto his Family; ſays God unto him, ariſe, go up to *Bethel* and dwell there: and ſays he to his Family, let us ariſe and go up to *Bethel*; which they did, and ſo came to *Luz*, that is, *Bethel*, *Verſ.* 6.

And *Jacob* there in *Luz* Built an Altar, and called the place of the Altar [*El-Bethel*, *Verſ.* 7.]

From all which it ſeems very evident, that the ſame City was in *Jacob*'s time called by two names, *Bethel* and *Luz*; its publick name by which the *Canaanites called it*, and by which it was generally known to the World, was *Luz*; but its private name by which God and his People called it, was *Bethel*; the like may be ſaid,

ſaid, without any abſurdity at all, of *Kir-jath-arba*, and *Hebron*.

Secondly, For the name *Dan*, as to what he Objects, that it was not in Beeing in the time of *Moſes*, and yet it is found in the *Pentateuch*, *Gen.* 14. 14. & *Deut.* 34. 1.

I Anſwer, Firſt, It is freely confeſſed, that the City *Leſhem* or *Laiſh*, was not called by the name of *Dan* in the time of *Moſes*. It was a long time after *Moſes* before the *Danites* took *Laiſh*, and changed its name from *Laiſh* to *Dan*, after the name of *Dan* their Father, as appears from *Joſh.* 19. 47. & *Jud.* 18. 29. But that therefore there was no other place called by the name of *Dan* in the time of *Moſes*, I deny the conſequence; the Brook or Valley of *Eſhcol*, was firſt called *Eſh-col* in the time of *Moſes*, becauſe of the Cluſter of Grapes which the Children of *Iſrael* cut down from thence, when the Spies ſearched out the Land, *Numb.* 13. 24.

And yet in *Abraham*'s time, *Mamre* the *Amorite* had a Brother whoſe name was *Eſhcol*, *Gen.* 14. 13. juſt ſo, though *Laiſh* was not called *Dan* till after *Moſes*, yet ſome other place might be called *Dan*, in

in the time both of *Abraham* and *Moſes*. *Jerome*, *Suidas* and *Philoſtorgius*, were of opinion, that a Spring-head of *Jordan* was called *Dan*, and the *Hebrew* Doctors think that the River *Jordan* was ſo called, becauſe it ſprings out of *Dan*; and if we may believe the Learned *Hofman*, in his *Lexicon univerſale*, *Pag.* 526. there was another *Dan* yet diſtinct from *Laiſh-Dan*; and it was an Hill in the Tribe of *Ephraim*, on the Rode from *Samaria* to *Sichem*; if there were then ſeveral *Dans*, it may probably be ſuppoſed, that even in *Abraham's* time, there might be ſome place called by the name of *Dan*, if not the Hill *Dan*, on the Rode from *Samaria* to *Sichem*, at leaſt the Fountain *Dan* ſpringing out of Mount *Libanus*.

I Anſwer, Secondly, *Moſes* in the Spirit of Prophecy might call *Laiſh Dan* by an Hiſtorical Prolepſis, as foreſeeing that it would loſe the name of *Laiſh*, and be called and known only by the name of *Dan*, in after Ages. He might be moved to do this, that his writings might then be the better underſtood by the People, when the name of *Laiſh* ſhould be forgotten by the Vulgar, and that City ſhould only be known by the name of *Dan*.

I Answer, Thirdly, Suppose we should grant with the Learned *Masius*, that some Prophet after *Moses* did substitute the word *Dan* in the place of *Laish*, (and the same may be said of *Hebron*) for to help the People the better to understand and remember those passages of Holy Scripture where it occurs, it will not follow from hence, that *Moses* cannot be the Author of the *Pentateuch*; as we say one Swallow doth not make the Spring, so one or two little alterations of a word, and that by the same Holy Spirit of Truth by which *Moses* wrote; doth not hinder *Moses* from being justly accounted the Author of the *Pentateuch*; the changing of a word or two by God's Spirit for the benefit of God's People in after Ages, is no sufficient reason to change the name of the Book, and to denominate it anew from the person by whom it pleased God to make such a change. But though I write thus, yet I shall not easily grant that *de facto*, there has been such an alteration made in the names before mentioned until it be first clearly and certainly proved, which no Man that I know hath yet done: I am sure *P. Simon* hath not done it.

Thirdly,

Thirdly, He Objects, *Gen.* 36. 31. It is probable, (ſays *P. Simon*,) that *Moſes* could not have writ theſe words; [" And " theſe are the Kings that Reigned in the " Land of *Edom*, before there Reigned " any King over the Children of *Iſrael*,] this manner of ſpeaking ſuppoſes the Eſtabliſhment of Kings amongſt the *Hebrews*.

Anſwer, (1.) This manner of ſpeaking only ſuppoſes that Kingly Government was to be Eſtabliſhed amongſt the Children of *Iſrael*; according to the expreſs promiſe of God unto *Jacob* at *Bethel*, *Gen.* 35. 11, 12. and this *Moſes* knew very well by the Spirit of Prophecy, as appears from *Deut.* 17. 14, 15, 18, 19, 20.) and therefore he might well ſuppoſe it as a thing that ſhould certainly come to paſs: but it not being yet come to paſs, *Moſes* here declares that *Eſau* was before hand with *Jacob* as to this matter, for whilſt *Jacob*'s Poſterity was in Servitude, under a Rod of Iron in *Ægypt*, *Eſau* his Poſterity flouriſhed under a Kingly Government in the Land of *Edom*.

Anſwer, (2.) This may ſignifie no more, but that the Perſons there mentioned, did Reign Kings in the Land of *Edom*, before the time of *Moſes*, that the

Children of *Israel* were first formed into an Holy Kingdom and Common-wealth, according to *Exod.* 19. 5, 6.) and *Moses* was set over them as their Head and King under God; according to *Deut.* 33. 5. where it is said, that *Moses* was King in *Jeshurun*. Thus it is evident, that there is no weight at all in this Objection.

Fourthly, He Objects out of *R. Moses Cotsi*, *Exod.* 12. 40. where *Moses* says, "That the Sojourning of the Children of "*Israel* in *Ægypt* was Four Hundred "Years, and yet it is certain, that *Kohath* "Son of *Levi*, who was one of them "that went into *Ægypt*, lived but One "Hudred Thirty Three Years, that *Am-*"*ram* lived only One Hundred Thirty Se-"ven Years, and that *Moses* was but "Eighty Years Old when God spake to "him, which make in all but Three Hun-"dred and Fifty.

Answer, This Objection contains a great Falshood, in affirming, that *Moses* says the Sojourning of the Children of *Israel* in *Ægypt* was Four Hundred Years; there is no such saying in the Text of *Moses*; the Text says not, that the Children of *Israel* Sojourned Four Hundred Years in *Ægypt*, but that the Children of *Israel* who

who Sojourned or dwelt in *Ægypt*, their Sojourning was Four Hundred and Thirty Years; here it is not said how many of the Four Hundred and Thirty Years were past in *Ægypt*.

Indeed (there being some ambiguity in the *Hebrew* words of the Text,) if it were not well known that they Sojourned in other places, both in their own Persons, and in their Progenitors, *Abraham*, *Isaac*, and *Jacob*, (as *Levi* in *Abraham* paid Tithes to *Melchizedec*, *Heb.* 7. 9.) it might be thought perhaps, that they Sojourned the whole Four Hundred and Thirty Years in *Ægypt*; but it is a thing notorious to all, that they Sojourned in the Land of *Canaan*, and elsewhere, before they went into *Ægypt*: and therefore it is very unreasonable to think, that the whole Four Hundred and Thirty Years Sojourning were past in *Ægypt*; what *Pere Simon* intended by this Objection, I do not well understand; for if this were a good Argument, to prove that *Moses* could not be the Author of the *Pentateuch*, it would equally prove, that no Prophet could be the Author of it, (which yet is contrary to his own Judgment, if he believe what he writes,) for as *Moses*

could not, ſo no other Prophet could be the Author of any Falſhood. I ſhall ſay no more to this Objection, becauſe the Reverend and Learned Dean of *Pauls*, has Anſwered it at large, in his excellent Letter to a Deiſt, unto which I refer the Reader.

Fifthly, He Objects, *Gen.* 46. 27. where it is ſaid, "That all the Souls of the Houſe "of *Jacob* who went into *Ægypt*, were "Seventy, and nevertheleſs in counting "the number there related, they are "found to be but Sixty Nine.

Anſwer, This difficulty (if it deſerve that name) has been cleared already, where it was ſhewed, that *Jacob* himſelf did make the Seventieth.

Let any Man count them, and ſetting aſide *Jacobs* Sons Wives, and *Er* and *Onan* who died in the Land of *Canaan*, he will find that the Sum Total, taking in *Jacob* as head of his own Houſe, is juſt Seventy.

Sixthly, He Objects, *Numb.* 3. 39. "Where are reckoned Twenty Two "Thouſand, but if we join all the num-"bers together, there remain Three Hun-"dred above the account.

I Anſwer,

I Anſwer, By diſtinguiſhing upon the words of the 39*th*. *Verſe*, thus, All the Males of the *Levites* that were numbered, and were to be Devoted unto the Lord, in exchange for the Firſt-born of the other Tribes, were Twenty Two Thouſand, and no more, I grant it, as being the genuine ſenſe of the words of *Moſes*. All the Males of the *Levites* that were numbered, and were partly already Holy and Devoted, and partly to be Devoted unto the Lord, were Twenty Two Thouſand, and no more, I deny it as not being the genuine ſenſe of the words of *Moſes*. I ground my diſtinction upon this, That all the Males of the *Levites*, of what ſort ſoever, were numbered from a Month Old and upwards; now amongſt them all, of neceſſity there muſt be a certain number that were Firſt-born Males, and all ſuch Firſt-born *Levites* as had been Born from the time of *Iſraels* coming out of *Ægypt*, unto the time of that reckoning, were already Sanctified unto the Lord in a peculiar manner, and were his own, Devoted unto him: as appears from *Exod*. 13. 2, 13. and from the 13*th* Verſe of this ſame Third Chapter of *Numbers*. Theſe Firſt-born *Levites* then could not

be ſubſtituted in the ſtead of the Firſt-born of the other Tribes, and ſo become Holy and Devoted unto the Lord in a peculiar manner; for as Firſt-born they were already the Lords, they were Holy and Devoted unto God; they therefore muſt have been excepted and left out of the number of *Levites* that were to be exchanged for the Firſt-born of the other Tribes, and ſo to be appropriated unto God and his Service in a peculiar manner: But we plainly ſee that Three Hundred *Levites* are left out, therefore it was on this account that they were the Lords already, as they were Firſt-born. The reſt that were not thus the Lords already, were fit matter to be Sanctified, and Devoted to God and his Service, inſtead of the Firſt-born of the other Tribes, and the number of them all were Twenty Two Thouſand, and no more. There are Two things very obſervable in this Chapter, (1.) That it is expreſsly ſaid of theſe Twenty Two Thouſand *Levites*, that they ſhall be the Lords inſtead of the Firſt-born amongſt the Children of *Iſrael*, *Verſ.* 45. therefore ſurely the Firſt-born of the *Levites* cannot be included in that number of Twenty Two Thouſand, ſince they

they were the Lords already, as well as the First-born of the other Tribes, and ſo could not be given unto the Lord in exchange for them. (2.) It is obſervable, that this number of Twenty Two Thouſand *Levites* is compared with the number of the First-born of the other Tribes, and the number of the First-born of the other Tribes being found to contain Two Hundred Seventy Three, more than the number of the *Levites* that were to be exchanged for them, it is expreſsly ordered by God, that this Two Hundred Seventy Three of the First-born of the other Tribes, ſhould be redeemed with Money, at Five Shekles apiece by the Poll, *Verſ.* 46, 47.

Which is a demonſtration, that the Three Hundred *Levites* left out of the number of *Levites* which were to be exchanged for the First-born of the other Tribes, were purpoſely left out in the caſting up of the Sum Total, as not being fit matter to be given unto the Lord in exchange, becauſe they were the Lords already, as they were First-born; if it had not been really thus, they would not have been purpoſely left out, but would have been certainly included in the Sum Total,

Total, as they were in the particular Sums; that ſo there might have been enow (and more than enow) of *Levites* to be given in exchange for the Firſt-born of the other Tribes, and that there might be no need of giving Five Shekels a piece for the redeeming of any of them.

But now if any ask, why then were theſe Three Hundred Firſt-born *Levites* numbered at all, why were they put into the particular Sums of the Males of the ſeveral Families, as appears from *Verſ.* 22, 28, 34. and yet left out of the general Sum of the Males of the whole Tribe, as appears *Verſ.* 39?

Anſwer, They were numbered, becauſe God would have it a known truth upon Record, that there were at that time ſo many Males of the whole Tribe of *Levi*, and no more; they were put into the particular Sums, becauſe the particular Sums were to contain all the Males of the ſeveral Families, whether they were Firſt-born or not: but they were left out of the general Sum, becauſe it was to ballance the general Sum of the Firſt-born of the other Tribes, and ſo no Firſt-born *Levites* were to be taken into it.

Secondly,

Secondly, I Anſwer, That it becomes not us to call God to an account, and to ask why he doth ſuch a thing, when we know certainly that he hath done it; he giveth not account of any of his matters, *Job* 33. 13.

Even an Heathen King, when his Underſtanding returned unto him, had ſo much Reaſon and Religion as to confeſs unto God's praiſe, *That he doth according to his Will*, &c.---- *and none can ſay unto him, what doeſt thou?* Dan. 4. 35.

This is as true of God's way of Writeing his Word, as it is of his way of Governing the World: But notwithſtanding of ſome things that may be ſecret, and to us unaccountable in both, yet we are ſure in general, that God doth all things well and wiſely in the one, and the other.

Seventhly, He Objects, *Exod.* 16. 35. where it is ſaid, "That the Children of "*Iſrael* did eat Manna Forty Years, un- "til they came unto the Borders of the "Land of *Canaan*.

It is pretended that *Moſes* could not write this Verſe, becauſe he died before the Children of *Iſrael* left off eating of Manna, which was not before they came

to

to *Gilgal* in the Plains of *Jericho* beyond *Jordan*, as appears from *Josh.* 5. 10, 11, 12.

Answer, I deny the consequence of this Argument, that because the Children of *Israel* continued to eat Manna after the death of *Moses*, therefore *Moses* could not write this Verse; any strength that this Argument may seem to have, depends upon a false supposition, that *Moses* was no Prophet, and knew no more than other ordinary Men, or that he did not write by the Spirit of Prophecy; for if *Moses* was a great Prophet (as certainly he was, *Numb.* 12. 6, 7, 8. & *Deut.* 34. 10.) and if he knew more than other ordinary Men, (as certainly he did, *Deut.* 31. from *Vers.* 1, to 8, and from *Vers.* 27, inclusively unto *Vers.* 30.) then he might easily know by the Spirit of Prophecy, how long the Children of *Israel* should eat Manna, and when and where the Manna should cease; and it is most certain, that long before his death the Lord God revealed unto him, That the Children of *Israel* should wander, or feed (as it is rendered on the Margine of our Bible) in the Wilderness Forty Years; as is evident from *Numb.* 14. 26, 33. 34.

34, 35. and he knew well enough without having it immediately revealed to him, that they had nothing elſe but Manna to live upon in the Wilderneſs; yet God might tell him that they ſhould not be ſtarved, but the Manna ſhould be continued to them and their Children, till their Children were entered within the Borders of the Land of *Canaan*, and ſufficiently provided for in an ordinary way without Manna. Now *Moſes* believing this, and knowing infallibly that it would be ſo as the Lord had ſpoken; he might write of it before his death, in the ſame manner as he would have done in caſe he had lived to ſee it all fulfilled; he might write of it in the Preterit Tenſe, becauſe the whole Forty Years were almoſt expired before his death, and they had already eaten Manna for many Years; and as for the ſhort time that remained in which they were to have the Manna continued to them; he was ſo ſure of it, that the Manna ſhould be continued to them, and that they ſhould eat of it till they paſſed over *Jordan*, and entered into *Canaan*; that he needed not to alter the Tenſe, but might very well expreſs it altogether in one and the ſame Preterit Tenſe, for the

uſe

uſe of that, and ſucceeding Generations, to whom it would certainly be a thing paſt.

After all the vain attempts made hitherto by *P. Simon*, to prove that *Moſes* could not be the Author of the *Pentateuch*, at laſt out come the Arguments that *Spinoſa* had formerly borrowed (as he ſays) from *Aben Ezra*, to prove his poſition, that *Moſes* could not be the Author of the Books attributed to him.

Eighthly, Then *P. Simon* Objects, *Deut.* 1. 1. And to put ſome colour upon the buſineſs. and to make the Objection ſeem to have ſome weight in it, he thus renders the Firſt Verſe of *Deut.*] "Theſe "be the words which *Moſes* ſpake unto all "*Iſrael* beyond *Jordan* in the Wilderneſs,] and then he Argues that the Book of *Deuteronomy* could not be written by *Moſes*, becauſe he never went over *Jordan*. but lived and died on this ſide *Jordan* in the Wilderneſs; he that wrote thus muſt have been in the Land of *Canaan*, which therefore could not be *Moſes* but ſome Body after his death, that wrote thus of him, that he ſpoke ſuch words unto all *Iſrael* beyond *Jordan*.

Anſwer,

Anſwer, It ſeems ſtrange to me, that *P. Simon* who is ſuch a Learned *Hebrician*, was not aſhamed of this Argument, whereof the whole ſtrength lies on the ſignification of the *Hebrew* word [*Beeber*;] indeed if *Beeber* ſignifie only (*Trans*,) beyond, then the Argument is good, but if (*Beeber*) ſignifie alſo [(*Cis*,) on this ſide,] as it is rendered in our *Engliſh* Bibles, then the Argument is ſtark nought; we muſt therefore for clearing of this matter, inquire what (*Beeber*) ſignifies;

And Firſt, I grant that (*Beeber*) doth ſome times ſignifie (trans, beyond,) I grant alſo that the Vulgar Latine, the Seventy, and that Edition of *Munſters* Tranſlation which I have, render it [beyond;] but that is no proof that (*Beeber*) ſignifies always (beyond,) and that it ſhould be ſo rendered in this place; for *P. Simon* himſelf finds fault with all theſe Three Tranſlations, and acknowledges that they may be mended in ſeveral places: why then may not this be one of the places that ought to be mended in theſe Tranſlations?

For Secondly, It is not to be granted, becauſe it is falſe, that (*Beeber*) always

ſignifies

ſignifies (beyond.) I demonſtrate as clearly as any thing of this nature can be demonſtrated, that (*Beeber*) ſignifies alſo [*Cis*,] on this ſide,] and that in ſome places it muſt do ſo, and cannot do otherwiſe; as for inſtance, in *Joſh.* 1. 14, 15. where the ſame words (*Beeber, Haijarden*,) are twice repeated, and of neceſſity muſt be Tranſlated (on this ſide *Jordan*) and cannot be otherwiſe Tranſlated. For whoſoever he was that wrote the Book of *Joſhua*, and when or whereſoever it was written, yet ſtill this is true, That before any of the *Iſraelites* had paſſed over *Jordan*, here *Joſhua* is brought in, making a Speech to the *Reubenites*, *Gadites*, and half Tribe of *Manaſſeh*, in which Speech he tells them, That *Moſes* had given them their poſſeſſion (*Beeber, Haijarden*,) on this ſide *Jordan*; (here (*Beeber*) muſt of neceſſity be rendered (on this ſide,) and ſo *Maſius* renders it; for it would have been notoriouſly falſe for *Joſhua* in that place, and at that time, to have ſaid, that *Moſes* had given them their Inheritance beyond *Jordan*; it being evident to common ſenſe that their Inheritance lay on that ſide *Jordan*, on which *Joſhua* was then ſpeaking to them.

And

And in 1 *Sam.* 14. 4. (*Mehaeber Mizze*) i. e. *Eber* with the ſame prefixes twice repeated in one Verſe, ſignifies both (on the one ſide,) and (on the other ſide.)

In fine, *Moſes* ſpeaking of himſelf in the firſt Perſon, uſes the ſame expreſſion (*Beeber Haijarden*,) which muſt be rendered (on this ſide *Jordan*,) *Deut.* 3. 8. otherwiſe it will be falſe; for *Moſes* was in the Wilderneſs when he uttered theſe words, and he ſpoke them of the Kingdoms of *Og* and *Sihon*, which in reſpect of *Moſes*, did then certainly lie on this ſide *Jordan*, and not beyond *Jordan*; by all this it appears, that *P. Simon*'s Argument is grounded on a falſe bottom, that (*Beeber*) always ſignifies (beyond) which is notoriouſly untrue. In our own *Engliſh* Tranſlation it is here rightly rendered (on this ſide *Jordan.*)

Ninthly, He Objects the laſt Chapter of *Deuteronomy*, as that which could not be written by *Moſes*, becauſe it gives an account of his Death and Burial, and of ſome things that were done after his Death; and to thoſe that ſay *Moſes* wrote that Chapter by the Spirit of Prophecy, *P. Simon* Anſwers, that we ought not to believe them.

Anſwer, Firſt, No Man who believes that *Moſes* was a Prophet, and the greateſt Prophet that was before Chriſt, can disbelieve the poſſibility of *Moſes* his writing that Chapter; and if it be ſaid that it is not probable he ſhould do it; I Anſwer, Undoubtedly *Moſes* did as improbable things as that: he foretold things at a greater diſtance of time, than was his own Death and Burial, and the *Iſraelites* Mourning for him Thirty Days in the Plains of *Moab*.

But Secondly, I do not affirm that *Moſes* wrote that Chapter, at leaſt the Eight laſt Verſes of it: but ſuppoſe he did not write it, yet I deny that it follows from thence that he was not the Author of the *Pentateuch*; for it may very vvell be ſaid that that Chapter is really no part of the *Pentateuch*, or Five books of *Moſes*, but an Appendix to it, vvritten by ſome other hand, as by *Joſhua*, or ſome other Holy Man of God after the Death of *Moſes*.

Tenthly, He Objects, *Deut.* 31. 22, 24. as if theſe Verſes, and other parts of *Deuteronomy*, could not be vvritten by *Moſes*, becauſe *Moſes* is there ſpoken of in the Third Perſon.

Anſvver,

Anſvver, What a pitiful Argument is this! is it not uſual even with Prophane Authors to ſpeak of themſelves in the Third Perſon? and doth not *P. Simon* himſelf acknowledg this in *Pag.* 20. of his Book, [" *Cæſar* (ſays he) ſpeaks " of himſelf in the Third Perſon, in his " Commentaries; *Joſephus* does the ſame " thing in his Hiſtory of the Wars of the " *Jews* againſt the *Romans*: and moreover " he writes his own Elogy,] with what Conſcience then did *P. Simon* produce this paſſage, to prove that *Moſes* could not be the Author of the *Pentateuch*: ſurely any unprejndiced Man would think that this paſſage might be more pertinently alledged, to prove that *Moſes* was the Author, at leaſt of the Book of *Denteronomy*.

Eleventhly, He Objects *Gen.* 12. 6. upon which he ſays, [" If *Moſes* was the " Author of the *Pentateuch*, after the " manner as it is at preſent, would he " have uſed this way of ſpeaking, (The " *Canaanite* was then in the Land,) it " is known that the *Canaanites* continued " the poſſeſſion of this Countrey here " ſpoken of, all the time of *Moſes*, ſo that " this could not be writ, but after they " had been driven out.]

Anſwer, And why might not *Moſes* uſe that way of ſpeaking, (the *Canaanite* was then in the Land,) is there any falſhood in it? is it not a certain truth, That the *Canaanites* were poſſeſſors of the Land of *Canaan*, when *Abraham* came firſt to Sojourn in it? But ſays *P. Simon*, It is known that the *Canaanites* continued the poſſeſſion of that Land, all the time of *Moſes*. True; it is ſo, underſtanding it of the Land beyond *Jordan*; but what then? why then ſays *P. Simon*, This could not be writ but after they had been driven out. I deny that conſequence, for I know that all the Criticks in the World cannot prove it. This paſſage under conſideration might very well be written by *Moſes*, though it was well known that the *Canaanites* continued poſſeſſors of the Land of *Canaan* beyond *Jordan*, all the time of *Moſes*. *Moſes* did not write this paſſage to tell the People that the *Canaanites* were poſſeſſors of *Canaan* beyond *Jordan*, all his time, which none of them could be Ignorant of; but he wrote it to make the common Ignorant People know, that the *Canaanites* had been poſſeſſors of that Land even in the time of *Abraham*, and that their Father *Abraham* was but a ſtranger

ſtranger in it, and had not at his firſt coming ſo much as a foot of Ground in it that he could call his own, (*Acts* 7. 5.) and that it was of thoſe *Canaanites* that he afterwards bought the Burying-place at *Hebron*, or *Kirjatharba*. Now this was a truth, though moſt certain, yet not ſo evident, but that many of the common People might poſſibly be Ignorant of it; and therefore *Moſes* writing this Hiſtory for the benefit of the common People, he might put in this paſſage once and again, that they might take ſpecial notice of it, and thereby know with what People it was that *Abraham* lived after he had left his own Countrey, and Fathers Houſe, even with the Anceſtors of thoſe *Canaanites* whom they were now to deſtroy and drive out of that Land; and likewiſe that they might thereby be moved to admire the Faithfulneſs and Goodneſs of God towards them, in that he was then putting them in actual poſſeſſion of that good Land, which though promiſed unto *Abraham* and his Seed, yet was never before actually poſſeſſed by him or them, but was now to be given them according to promiſe. I find *Aben Ezra* Anſwering this Objection another way;

he ſays, It may be that the *Canaanites* took that Land from ſome other People that were poſſeſſors of it before them. And *R. Salomon* poſitively affirms, That that Land fell to the ſhare and Portion of *Shem*, when *Noah* divided the whole World amongſt his Sons; and he proves it by this, That *Melchizedeck* (whom the *Jews* believe to be *Shem*) was King of *Salem*; but he thinks that the *Canaanites* took it violently away from *Shem*'s Poſterity, and therefore God promiſed to *Abraham* that he would give it to him and his Seed, becauſe they were of the Poſterity of *Sem*, to whom it did originally belong; if this were true and could be proved, it might be thought that *Moſes* his words here, had reference unto the *Canaanites* being then in peaceable poſſeſſion of the Land of *Canaan*, after they had driven out another People that was there before them. But I leave it to the *Jews* to Anſwer thus; I adhere to the Anſwer given above; to which I add, that the *Canaanites* were actually driven out of the Two Kingdoms of *Sihon* and *Og*, which lay on the Eaſt-ſide of *Jordan*, before the death of *Moſes*; and ſhortly after his death they were to be likewiſe driven out

of

of thoſe Kingdoms which lay on the Weſt-ſide of *Jordan*; therefore *Moſes* might very well ſay, That the *Canaanites* were then in the Land, as intimating thereby, that now they were partly turned out, and partly as it were, a turning out of the Land, and in a ſhort time it might be truly ſaid of them, The *Canaanite* is not now in the Land: By all which, it plainly enough appears, that there is no weight in this Objection of *P. Simons.*

Twelfthly, He Objects *Gen.* 22. 14. and ſays, [" It is not likely that *Moſes* " was the Author of this proverbial way " of ſpeaking, (in the Monnt of the " Lord it ſhall be ſeen) ſince he who has " added this to the Text, tells us that it " was an uſual Proverb in his time; be- " ſides that this Mount ſeems to be one of " the Mounts of the Countrey of *Morea*, " and the name of *Morea* was not given " it till a long time after.]

Anſwer, Firſt, What though *Moſes* was not the Author of this proverbial way of ſpeaking? *Abraham* or *Iſaac* might be the firſt Authors of the Proverb, and it might be continued amongſt God's People from *Abraham* or *Iſaac* down to *Moſes*'s time; and *Moſes* writing the Hiſtory of thoſe

times as he was guided by the Spirit of God, amongſt other memorable things, he relates this matter of Fact, that that proverbial ſpeech had been perpetuated in the Church of God, and was uſed by the Godly in his time; ſo that whoever was the firſt Author of the proverbial ſpeech, (In the Mount of the Lord it ſhall be ſeen, or in the Mount the Lord ſhall be ſeen, *i. e.* in due time and place God will help and provide for his faithful obedient Servants, and they ſhall ſee it: God will ſhew himſelf to be a preſent help unto his People that truſt him, in their greateſt ſtraits and difficulties,) I ſay whoever was the firſt Author of this proverbial Speech, nothing hinders but *Moſes* might be, and was under God, the Author of the Hiſtorical Relation of it.

Anſwer, Secondly, But how does *P. Simon* prove that *Moſes* was not the Author of it? why (ſays *P. Simon*,) becauſe he vvho has added this to the Text, tells us it vvas an uſual Proverb in his time. Anſvver, A rare vvay of proving that *Moſes* could not vvrite it, becauſe another has vvritten it ſince *Moſes*, and added it to his Text. But good Father, this is begging not proving. It is the thing in queſtion,

queſtion, vvhether another than *Moſes* vvrote it, and added it to his Text; and hovv novv do you prove that another vvrote it and added it to *Moſes*'s Text? for that is to be proved and not taken for granted. And it vvill not prove it, to ſay that he vvho vvrote it, tells us, that it vvas an uſual Proverb in his time. For ſuppoſe *Moſes* himſelf had both been the firſt Author of it, and alſo the vvriter of it, in this place of *Geneſis*, he might tell us that it vvas an uſual Proverb in his time; he might have been the Author of it at the Red-Sea, vvhen he ſaid unto the People, (*Exod.* 14.13.) *Fear ye not, ſtand ſtill and ſee the Salvation of the Lord, which he will ſhew you to Day*; he might then have put the People in mind of vvhat God had done of Old for their Father *Abraham* vvhen he vvas going to Sacrifice his Son on the Mount, vvhich the Lord had told him of; and from thence he might take occaſion to ſay [" In the Mount of the " Lord it ſhall be ſeen, or in the Mount " the Lord ſhall be ſeen, *i. e.* your extre- " mity this Day, ſhall be Gods opportuni- " ty, to ſhevv himſelf to be your preſent " and povverful Helper and Deliverer;] from vvhich Day forvvard it might have been

been remembered, and ſo have paſſed into a Proverb among the People, and Twenty or Thirty Years after, *Moſes* might write it with his own hand. What incongruity would there be in all this, ſuppoſe it had been thus, That *Moſes* had been the firſt Author, and likewiſe the Hiſtorical Relator of the ſame proverbial Speech? for my part I can diſcern none at all; but this I have ſaid, only to ſhew *P. Simons* pitiful lame way of reaſoning; for I adhere to what I have written before, that whoever was the firſt Author of the Proverb, whether it was *Abraham* or *Iſaac*, &c. yet *Moſes* might be, and was the Hiſtorical Relator of it.

But *P. Simon* Objects further, That this Mount ſeems to be one of the Mounts of the Countrey of *Morea*, and the name of *Morea* was not given it till a long time after.

I Anſwer, Granting what *P. Simon* ſays, That the Mount on which *Abraham* was to have offered his Son, may ſeem to have been one of the Mounts of the Countrey of *Morea*, and that the name of *Morea* was not given it till a long time after; I deny that it can be proved from thence, that *Moſes* was not the Author of the *Pentateuch*,

Pentateuch, and of this paſſage in it; for the name of *Morea* might be given unto that Countrey firſt by the All-knowing God, when he commanded *Abraham* to go into it, and offer his Son upon one of its Mountains, (*Gen.* 22. 2.) and then a long time after, the Inhabitants of it by common conſent might give it the very ſame name of *Morea*, and might be moved ſo to do, by hearing and believing a credible report, That God himſelf ſpeaking with *Abraham*, had a long time before given their Countrey the name of *Moriah*; after which time it might be commonly known in thoſe parts of the World by the name of *Moriah*; whereas before it might have been known under that name, only by *Abraham*, *Iſaac*, and ſome Devout People of *Abraham*'s Poſterity; by this I only intend to ſhew the inconſequence of *P. Simon*'s Argument; he is ſtill ſo unhappy in his reaſoning, that though the premiſſes be granted him, yet the concluſion will not follow. But now if by theſe words, [*the name of* Morea *was not given it till a long time after*,] *P. Simon* means, That that Countrey was not called *Moriah*, till a long time after *Moſes*. I Anſwer, That he but begs the Queſtion,

Queſtion, and what he affirms without Proof, I utterly deny, and give this good Reaſon for my denyal of it; becauſe the Text ſays expreſly, (*Gen.* 22. 2.) That God commanded *Abraham* to take his only Son *Iſaac*, and go into the Land of *Moriah*, and offer him there for a Burnt-offering, &c. From which words it ſeems very evident, that if that Land was not called by the name of *Moriah* before, yet then at leaſt it began to be called by that name among the *Hebrews*; for we ſee that God called it by that name, and the ſignification of the name agreeing ſo admirably well with what followed thereupon; it is not likely that ever it was wholly forgotten amongſt the Poſterity of *Abraham*. If any ſhould ſay, that it may ſeem the name *Moriah* was given to that Land rather after, than before, the Lord had manifeſted himſelf to *Abraham* on the Mount.

I Anſwer, Firſt, That can never be proved; why might not the Lord God give it that name before-hand, which ſhould ſignifie what he was there to do on the behalf of *Abraham*? The Text ſays, That God bid *Abraham* get him into the Land of *Moriah*, and their offer, &c.

I An-

I Anſwer, Secondly, Granting that it was given to that Land after the Lord had manifeſted himſelf to *Abraham* on the Mount, yet it does not follow that therefore it muſt be after *Moſes* alſo, and in *Solomon*'s time when the Temple was Built upon Mount *Moriah*, 2 *Chron.* 3. 1.

Certainly it might have that name long before *Moſes*, and yet not have it till after *Abraham* had done offering the Ram inſtead of his Son; for as *Abraham* immediately after called the name of that place *Jehovah-jireh*, the Lord will provide; with reſpect to the Anſwer which he had given his Son, *Verſ.* 8. *My Son, God will provide himſelf a Lamb for a Burnt-Offering:* So he might at the ſame time call that part of the Countrey the Land of *Moriah*, or the Land of Viſion, as the Vulgar Interpreter, and *Symmachus* render it, becauſe there he had ſeen God in a moſt ſignal manner, there God had given him a ſenſible and moſt convincing demonſtration of his ſpecial Providence, and of his peculiar diſcriminating Grace and Love to him and his Seed.

Thirteenthly, and Laſtly, *P. Simon* Objects, *Deut.* 3. 11. and thereupon ſays, "[If we diligently read what is writ

"con-

" concerning the Bed of *Og* King of *Ba-*
" *ſhan*, we ſhall find that thoſe who have
" collected theſe Books, have added ſome
" words, to illuſtrate the words of the
" Text, by conforming them to the pra-
" ctice and cuſtome of their own times.]

Anſwer, I have diligently read what is there written concerning the Bed-ſtead of *Og* King of *Baſhan*, both in the Original, and in ſeveral Tranſlations, and yet I do not find by what I read there, either that any Body beſides *Moſes* collected thoſe Books, or that he who collected them, hath added ſome words to illuſtrate the words of the Text, by conforming them to the practice and cuſtome of his own time. I ſuppoſe *P. Simon* would have us believe, that the laſt words, [*Beammath Iſh*,] (after the Cubit of a Man) have been added to the Text after the time of *Moſes*: but he muſt firſt prove that there was no ſuch diſtinction of Cubits known in the World, in the time of *Moſes*, and ſo that *Moſes* could not write theſe words, which expreſs one Member of the diſtinction; methinks it is very eaſily conceivable that *Moſes* himſelf might be moved to add this explication of his own words, if we conſider that there might be diverſe ſorts of Cubits

Cubits than in uſe, of which ſome might be longer than others, now if it had been only ſaid, that Nine Cubits was the length, and Four Cubits the breadth of the Giants Bed-ſtead, the Reader would not have known what Cubits he meant, and conſequently would have ſtill remained ignorant of the exact meaſure of the Bed-ſtead, therefore *Moſes* to take away all ambiguity, adds for explication of his own words, that it was the Cubit of a Man, *i. e.* the common ordinary Cubit, which was then ſo well known amongſt the *Iſraelites* that there remained no more ground of doubting of what meaſure the Giants Bed-ſtead was; and if any were ſo incredulous as not to believe *Moſes* relation of the length and breadth of the Giant Bed-ſtead, they might go themſelves to *Rabbath*, and there ſee it and meaſure it by the Cubit of a Man. But ſome may ſay, How came King *Og*'s Bed-ſtead to be at that time in *Rabbath* amongſt the *Ammonites*? I Anſwer, it might come to be there any of theſe Three ways, (1.) In time of War, the *Ammonites* might have plundered the Countrey of *Og* King of *Baſhan*, and might have carried his Iron Bed-ſtead with other ſpoil into their own Countrey; or (2.) King

Og

Og being to fight with *Moſes* and the *Iſraelites* at *Edrei*, and fearing the event of the Battel, as he had good reaſon, might ſend his own Iron Bead-ſtead with many other neceſſary things to *Rabbath* to be ſecured for him amongſt the *Ammonites*, whither he might intend to flee, in caſe he ſhould be vanquiſhed in the Battel at *Edrei*, and be able to make his eſcape; or (3.) the *Iſraelites* having Conquered the whole Kingdom of *Baſhan*, and utterly deſtroyed all the Inhabitants, King *Og* and all his Subjects, taken all his Cities, to the number of Sixty, and poſſeſſed themſelves of all that belonged to him, or his People; if this Bed-ſtead was in the whole Kingdom at that time, it muſt of neceſſity fall into the hands of the *Iſraelites*: and *Iſrael* being at Peace with the *Ammonites*, they might come and Trade with the *Iſraelites*, and eſpecially at ſuch a time they might come to buy part of the Spoil, and amongſt other things their curioſity might prompt them to buy the Iron Bed-ſtead of the Giant *Og*, and to carry it into their own Countrey, which in former times had been a Land of Giants, as appears from *Deut.*2.19,20,21. and no doubt they might have ancient Monuments of thoſe Giants,

whom

whom they called *Zamzummims*, remaining amongſt them, and thoſe that wanted might be deſirous to have by them ſome ſuch Monuments of Giants to ſhow, as well as their Neighbours; and this might be done before *Moſes* either ſpoke or wrote the words of that Verſe Objected by *P. Simon.* Thus you ſee that any of theſe Three ways, the Iron Bed-ſtead of *Og* might come to be in *Rabbath* of the Children of *Ammon*, when *Moſes* wrote the Book of *Deuteronomy.*

There are yet Two Objections againſt *Moſes* his being the Author of the *Pentateuch*, which I remember I have read in *Spinoſa*, his *Tractatus Theologico Politicus*, and becauſe I would omit nothing of any Moment, that the Adverſaries have written againſt the Truth which the Church of God believes, and I defend, I ſhall here ſet them down, and Anſwer them, as I have done with *P. Simon's.*

Fourteenthly, Then, *Spinoſa* Objects, *Deut.* 2. 12. where it is ſaid, "That the "Children of *Eſau* deſtroyed the *Horims*, "and dwelt in their ſtead, as *Iſrael* did "unto the Land of his Poſſeſſion which "the Lord gave unto them; now he pre-"tends that this could not be written by

" *Moſes*, becauſe *Iſrael* did not deſtroy the " *Canaanites*, and take poſſeſſion of *Ca-* " *naan* till after his Death.

I Anſwer, At this rate of arguing, a Man might prove, that our Lord Chriſt when he inſtituted the Sacrament of the Euchariſt, did not ſpeak theſe words, [*This is my Blood which is ſhed for many,* —— *This is my Body which is given, or broken for you,*] becauſe his Blood was not ſhed, nor his Body broken, till the Day after; and yet it is moſt certain that he did ſpeak thoſe words when he inſtituted the Holy Sacrament, the Night before his Death. But then you will ask, why did our Lord ſpeak ſo, why did he ſay, This is my Blood which is ſhed, this is my Body which is broken, when neither was the one ſhed, nor the other broken? I Anſwer, He did ſo, becauſe it was an ordinary way of ſpeaking amongſt the *Jews*, to expreſs themſelves in the *Preterit* or *Preſent Tenſe*, when they were talking or writing of a thing that was ſhortly and certainly to come to paſs; and therefore the Vulgar Interpeter attending more to the ſenſe, than to the bare words of our Lord, renders them, *Hic eſt ſanguis meus qui pro multis effundetur, hoc eſt corpus meum*

um quod pro vobis tradetur; this is my Blood which ſhall be ſhed, and my Body which ſhall be given; after the ſame manner may we underſtand the words of *Moſes*, [as *Iſrael* did, *i. e.* as *Iſrael* ſhall ſhortly and certainly do to the Land of his Poſſeſſion;] beſides there was this good reaſon why *Moſes* ſhould uſe the *Preterit Tenſe*, becauſe the thing he was writing of, was partly paſt already, *Iſrael* had already deſtroyed the Inhabitants of Two Kingdoms, and taken actual poſſeſſion of the Land; and it was partly to be within a ſhort time, *Iſrael* was ſhortly to do ſo by all the other Inhabitants of the Land of his poſſeſſion, which God had given him; *Moſes* then having reaſon to write as he did, *Spinoſa* had no reaſon to cavil at the manner of his expreſſion.

Fifteenthly, He Objects, *Deut.* 3. 14. and from theſe words, ["*Jair* called them "after his own name, *Baſhan-havoth-jair*, "unto this Day,] infers that this muſt have been written long after *Moſes*.

Anſwer, Some think that theſe words, [*UNTO THIS DAY*,] have been after *Moſes* put in the Margin, and in proceſs of time have crept into the Text, or elſe that *Ezdras* hath inſerted them into the Text.

But there is no neceſſity of Anſwering thus; for Firſt, *Moſes* wrote the Book of *Deuteronomy* ſome Months after *Jair* had taken the Countrey of *Argob*, and called it after his own name, (*Baſhan-havoth-jair*,) therefore *Moſes* himſelf might very well ſay, that the Countrey of *Argob* was called after the name of *Jair* unto this Day, that is from the time of *Jair* his taking of it, and calling it *Baſhan-havoth-jair*, unto the Day of *Moſes* writing that part of the Book of *Deuteronomy*; for there was nothing but truth in his ſo ſaying. Secondly, *Moſes* wrote the Book of *Deuteronomy* not only for the preſent Generation, but alſo for the Generations to come, according to that of the *Pſalmiſt*, *Pſal.* 102. 18. *This ſhall be written for the Generations to come*; and conſequently knew that theſe words, (*unto this Day*,) would be further verified in after Ages: Therefore he might purpoſely uſe theſe words, (*unto this Day*,) as intending thereby to ſignifie unto the *Iſraelites* in their ſeveral Generations, that the Countrey of *Argob* was called after the name of *Jair*, (*Baſhan-havoth-jair*,) from *Jairs* firſt taking of it, unto their time; there being then no falſity nor abſurdity in the words,

(*unto*

(*unto this Day*,) as here uſed, *Moſes* himſelf might very well be the Author of them: nay they are ſo ſignificant with reſpect to future Generations, as I have ſhewed, that *Moſes* his Wiſdom appears in chooſing to expreſs himſelf in ſuch words as were actually true, when he firſt ſpoke and wrote them, and yet were to be further verified in all ſucceeding Generations, ſo long as the *Hebrew*-Commonwealth ſtood; ſo much for Anſwer unto *Spinoſa* his Two Objections.

I have now gone through all that *P. Simon* hath written to prove that *Moſes* could not be the Author of the *Pentateuch*, I have examined all his Arguments, and Anſwered every one of them; there is not one good Argument amongſt them all, not one that can prove his poſition, *That* Moſes *cannot be the Author of the Books attributed to him*; and verily many of them are (I think) ſuch pitiful trifling things, that a reaſonable Man and Chriſtian ſhould be aſhamed of them. The reaſon why I meddle with no more of his *Critical Hiſtory*, than what concerns the *Pentateuch*, is, Firſt, Becauſe this was deſigned to accompany the precedent Diſcourſe, concerning the proofs of the Books

of *Moſes*; and therefore I thought fit to deal with *P. Simon* only upon that point, wherein he ſeemed to contradict what the Author of the excellent Diſcourſe affirms and proves: that ſo his Objections being all Anſwered, that Diſcourſe may remain firm and unſhaken, and in its full ſtrength, and that Infidels may not pretend that *P. Simon* has confuted it; which is ſo far from being true, that the vain ſucceſleſs attempt of ſo great a Man (as *P. Simon* is accounted,) to prove that *Moſes* could not be the Author of the *Pentateuch*; is an Argument that the thing is not practicable, it cannot be done: for if it could, *P. Simon* is counted as able, and to me ſeems to have been as willing to have done it, as any other Man.

Secondly, Becauſe if the Divine Truth and Authority of *Moſes* and his Law, and of Chriſt and his Goſpel, be well ſecured, our Chriſtian Religion is ſecured in its main ſtrength and fundamental grounds, againſt Atheiſts and Infidels. As for the reſt of *P. Simon's* Book, I doubt not but ſome Men of greater Abilities for ſuch a work, than I, will in due time thoroughly examine it, and ſeparate the Chaff from the Wheat, allowing him his due praiſe where

where he hath done well; and chaſtiſing him where he hath done evil; you may gueſs by this, that it will not be ſo difficult to do it, as ſome may apprehend. In the mean time, if his vain Cavils at ſeveral expreſſions here and there in the Holy Scriptures, ſhould be a tentation unto any to think meanly of the Scriptures themſelves; I deſire ſuch, if they can, to read ſome part of *Origens Philocalia*, *Chap.* 1. *Pag.* 4, & 5. in *Spencers* Edition at *Cambridge*, 1658. and to conſider that, as *Origen* ſays, *Every one of the Works of God, do not equally, but ſome more and ſome leſs, declare and ſhew forth the Glory of God in his Beeing and Providence*; after the ſame manner all the parts of God's written Word, do not equally, but ſome more clearly, and ſome more obſcurely, evidence themſelves to be of God. And as there are ſome dark occurrences in Providence that tempt weak and ſinful Men to doubt of God's Beeing and Providence, juſt ſo there are ſome dark and difficult paſſages in Holy Scripture, that tempt Men to doubt of the Divine Verity and Authority of of the Scriptures; and yet as none but Fools, (*Pſal.* 14. 1.) will disbelieve the Beeing and Providence of God, becauſe there are ſome things in his Nature and Providence which they cannot comprehend; ſo no Wiſe Man will diſbelieve the Holy Scriptures, becauſe there are here and there ſome paſſages in them which he cannot underſtand; *Lo they have rejected the word of the Lord, and what Wiſdom is in them?* ſays the Prophet *Jeremiah*, (*Jer.* 8. 9.)

Indeed

Indeed there can be no true Wiſdom in them who reject the Word of the Lord; for his Word believed and practiſed, *is our Wiſdom and our Underſtanding, and makes us a wiſe and underſtanding People,* (*Deut.* 4. 5, 6,). *The Teſtimony of the Lord is ſure, making Wiſe the Simple,* (Pſal. 19. 7.) If ever then we would be truly Wiſe, let us againſt all Tentations to the contrary, eſteem highly of, and adhere ſtedfaſtly unto the Holy Scriptures of Truth; for it is they that are *able to make us wiſe unto Salvation, through Faith which is in Chriſt Jeſus,* (2 Tim. 3. 15.)

If what I have here written do contribute any thing towards the helping of Chriſtian Readers to keep up in their Souls a due eſteem of, and reverend regard unto the Holy Scriptures, and towards the ſtrengthning of them againſt Tentations to unbelief, I have obtained my end; and deſire them to let me have the help and benefit of their Prayers, but let him have all the Praiſe, who is the Father of Lights, and the God of all Grace, unto whom be Glory in the Church by Chriſt Jeſus, throughout all Ages, World without End, *Amen.*

FINIS.